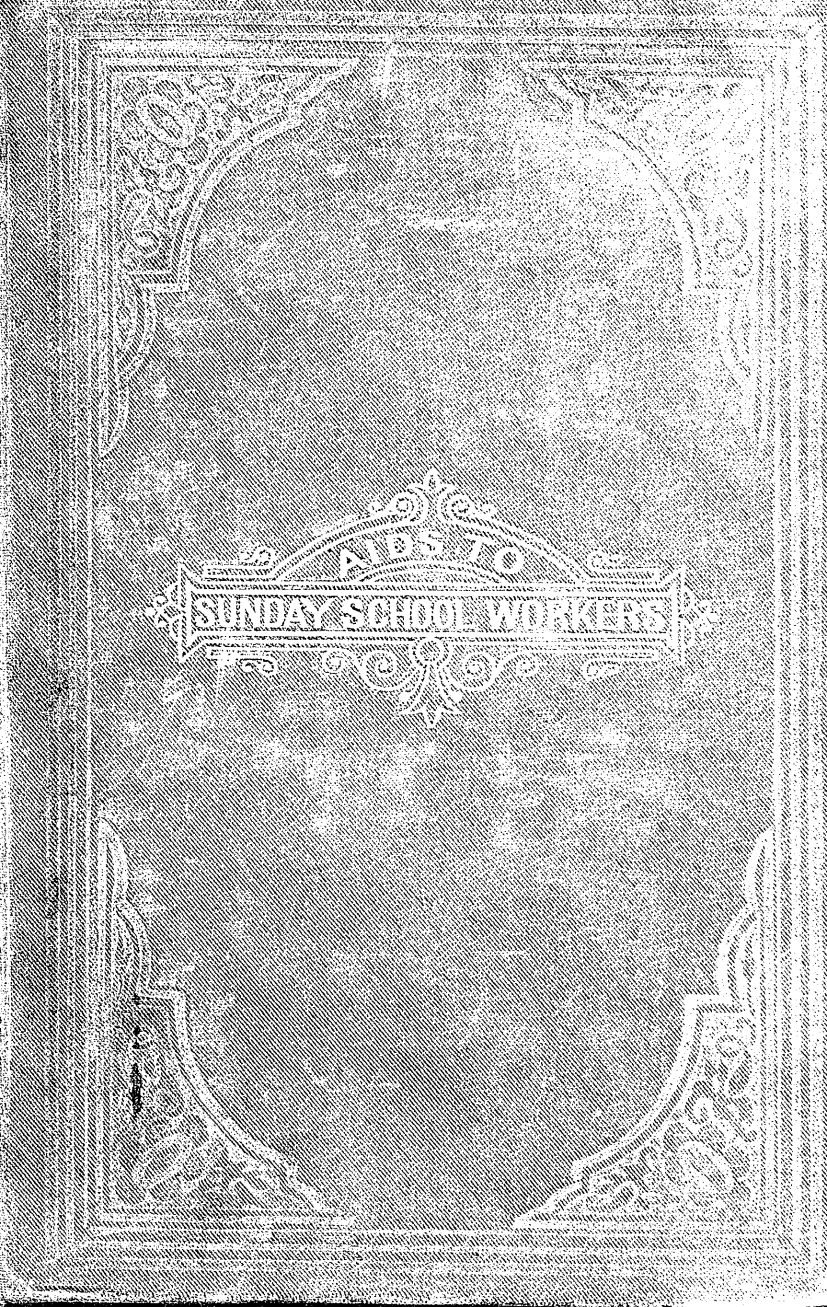

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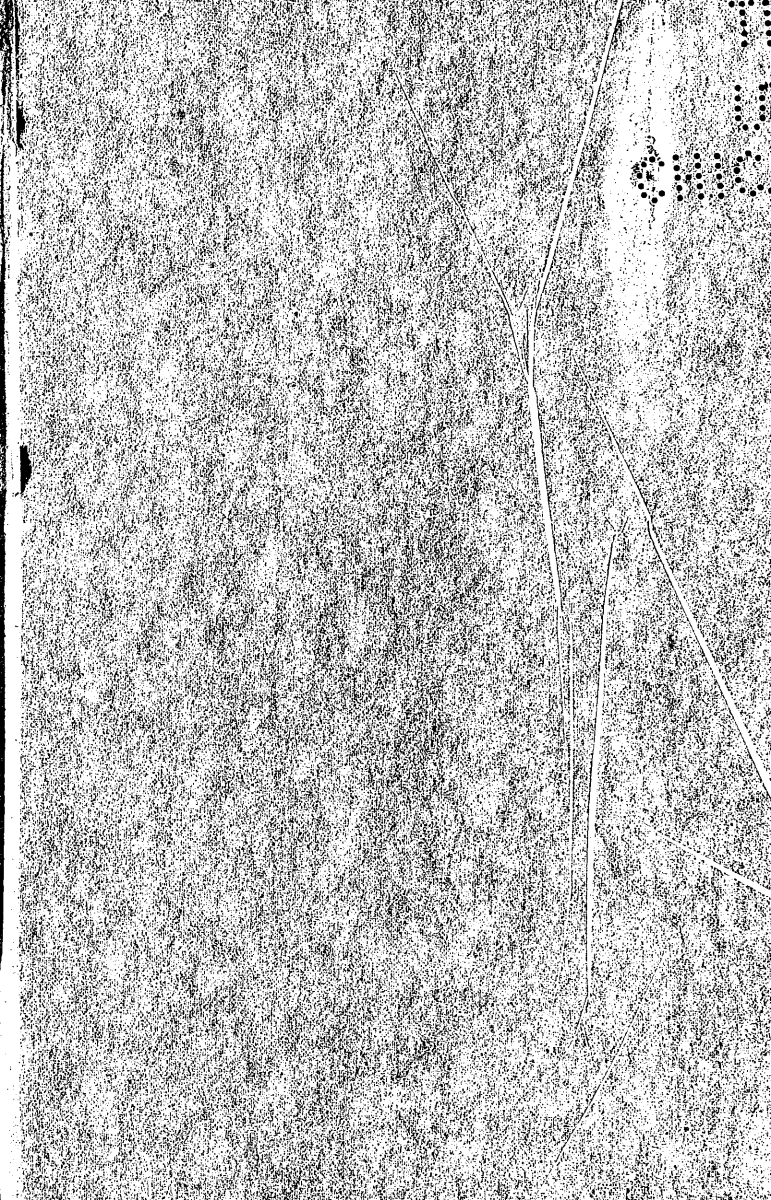
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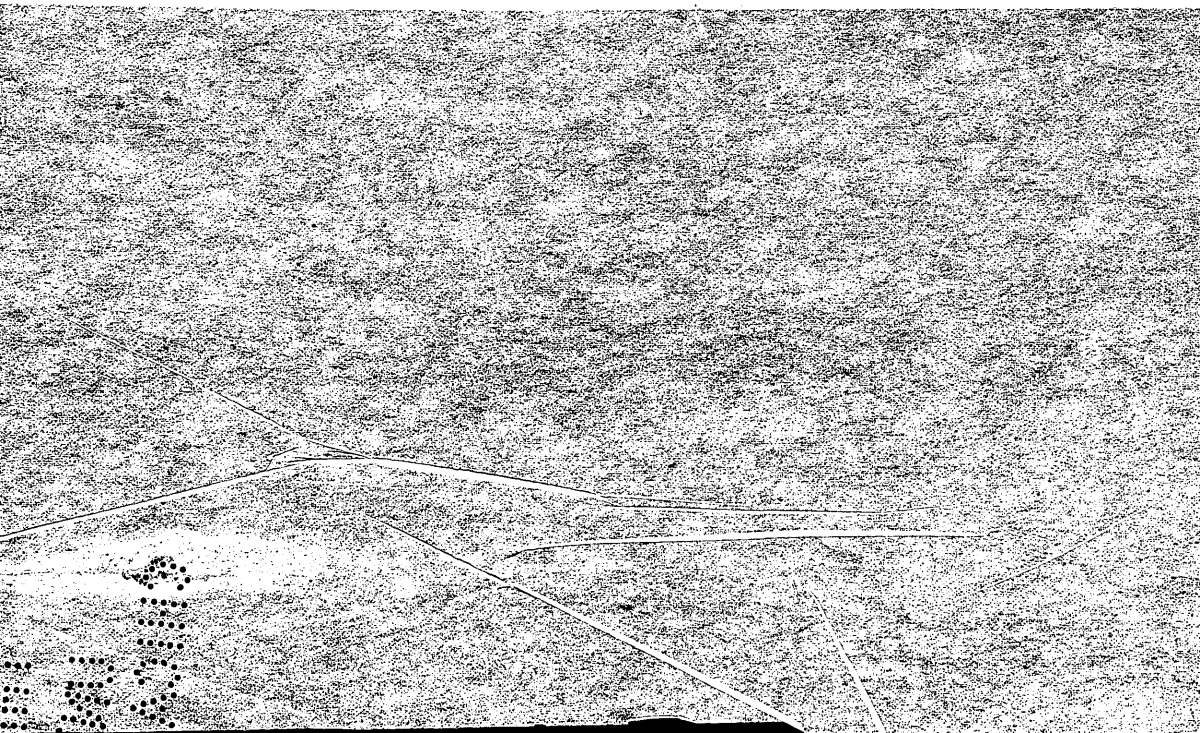
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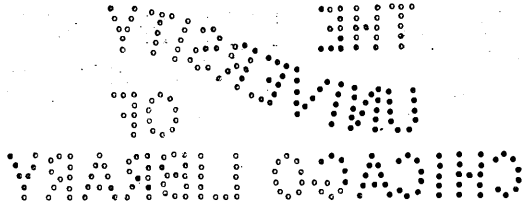
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Sunday-School Workers.

By E. D. JONES, A. M.

Every Christian a Teacher and Every Teacher a Christian.

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TO THE READER.

THE author does not entertain the idea that the theories and plans presented in this volume are the only ones essential and conducive to success in Sunday-school work. They are rather the result of personal experience and observation.

Every Sunday-school worker has his own peculiar ideas, as well as his own ways of prosecuting them, to which he will always give preference, and in which he is supposed to follow the natural inclinations of his own mind; nevertheless, the most intelligent and expert are often among the most willing learners, and the most apt to be profited by the failures and successes of any enthusiastic worker.

The adoption of any plan for universal practice is not desirable if it were possible to effect it. The highest good that can be secured for the cause at large, is the awakening of every individual engaged,

to an earnest prosecution of his part of the labor in the happiest manner, consistent with the dignity of his calling and his own natural ability.

If this little messenger shall prove in any manner, a help to the humblest workman in the Master's vineyard, so that he shall be prompted to a more systematic and intelligent effort for Christ, the author will feel that his labor has not been in vain, and his reward will be more than sufficient in the consciousness of having been the instrument in the hand of God, of assisting any servant of the Lord to an increased efficiency in his blessed service.

"I live for those that love me,
For those that know me true.
For the heaven that smiles above me,
And waits my coming too.
For the cause that needs assistance,
For the wrongs that lack resistance.
For the future in the distance,
And the good that I can do."

E. D. J.

ST. LOUIS, MISSOURI, *July*, 1870.



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AIDS TO

SUNDAY-SCHOOL WORKERS.

CHAPTER I.

General Remarks.

THE Sunday-school now ranks among the most important religious institutions of the age, and notwithstanding its great struggles for position as a legitimate agency in the world's evangelization, and for the highest degree of improvement in all its parts, it is yet upon the threshold of a glorious career of usefulness as the chief servant and companion of the church of the Lord Jesus Christ.

Aside from its religious character, it claims consideration as an effort worthy the sympathy and support of the philanthropist, the patriot, the statesman, and the capitalist.

Its Value to Society.

In a social point of view its influence is valuable in that it promotes good morals, hence it must

lessen crime, pauperism, vagrancy, and taxation, economizing the expenditures of the Commonwealth, and enhancing the value of property in the possession of the individual owners. If the Sunday-school did not have higher claims for Christian support, the world at large must own its significance in improving the social condition of at least those who come in contact with it.

Jails, penitentiaries, alms-houses, and houses of refuge and reform, are agencies by which the State seeks to suppress social evils and criminal excesses. These are essential for public good, and are to be valued as all reformatory institutions should be. Now the Sunday-school claims to do all this, and also a higher and a better work.

The Bible, its leading text book, presents the panacea for all human ills. What estimate shall be placed upon an institution that lays hold of the young and tender minds of the nation, places them under the transforming influence of God's holy word, moulds them into good members of society, and prepares them for citizenship in that upper and better kingdom?

Most of the degradation of human society arises from ignorance and irreligion. The natural tendency of such a condition is to grow worse and worse. Sinful men as they grow older, develop into wickedness and increase in guilt before God. The Sunday-school is a preventive to vice; and dealing chiefly with the young, lays deep and strong the founda-

tions, not only of morality, but of the structure of a true Christian character, the hope of any truly civilized nation.

Its Value to the Church.

Its importance to the church cannot be overestimated. There can be no doubt that the majority of the evangelical ministers of America received their first impressions of religion from their intercourse with it, and certainly nine-tenths of the modern missionaries that have gone from Great Britain and this country to heathen lands, received their missionary impulses from the Sunday-school.

Those churches that are in full sympathy with this valuable appendage, and have used it for carrying forward their great mission, know its worth as a means of enlargement and prosperity in the cause of evangelization.

It is no longer a scheme for keeping ragged children from roaming the streets and giving them a few lessons in the rudiments of secular learning, but it has risen to occupy a higher and a more useful sphere, by having entered into a more intimate relationship with the church.

As the arm of the church reaching multitudes of perishing humanity, and introducing them to Christian society, it is elevating and refining in its tendencies, to say nothing of the blessings con-

ferred as they are placed on the Rock Christ Jesus, and trained to lives of Christian activity.

As an educator, it is, by no means an inferior one. Its doors are open for all, irrespective of age or condition; the children of the members of the church and congregation, the children at large, and the members of the church and congregation themselves. All, indeed, may come, and are welcome to labor, or to learn in this Bible-school of the church. Here the Scriptures may be faithfully taught; here salvation is supplemented by Christian culture and training in those things which go to enlarge and strengthen the converted soul. The Sunday-school cannot be otherwise than a great power in the hands of the church when properly used.

The members received from its ranks prove, generally, the best and most efficient workers for Christ, and are able to take hold of any religious enterprise with greater zest, and bring to it greater wisdom and secure for it greater success than are those who enter at later periods of life, with habits and customs hard to be broken or modeled to the rule of Christ's law. Conversions in the Sunday-school are generally thorough and lasting and of brighter promise, because converts are trained to work in the early and hopeful period of life.

The church is not the only recipient of the blessings of the Sunday-school. Her collateral organizations for Home and Foreign Missions, Publication, Education, and other Christian works, are all pro-

moted as the Sunday-school cause is advanced. All these are to be fostered as agents of the churches to execute the Master's great commission where the individual membership cannot labor directly. The usefulness and ultimate success of these various activities of the church of Christ, must depend largely upon the education of her membership. If the youth are gathered into our Sunday-schools, taught the truths of the Bible, converted and brought into the church, it is presumed they will be trained to active beneficence and practical Christianity, and made to sympathize with every measure calculated to extend the gospel into destitute regions. Such cultivation must result in a vigorous piety, that will insure not only to the churches, but to all their auxiliaries, that efficiency and power they so much need to win success. The Sunday-school furnishes to the church an economical working force with which to carry on her aggressive mission. It admits of volunteer effort; it has within its ranks generally a young and vigorous element that possesses elasticity and determination with which to prosecute Christian labor. Hence, she cannot innocently do otherwise than give to this recognized instrumentality, a large share of her affections.

Its Value to the Family.

The Sunday-school is important as a supplementary influence to the family.

Its position, legitimately, is that of an auxiliary

to the home culture of the children, and in no case should it supersede parental training. It was never designed to interfere with the religious education which parents owe to the offspring whom God has committed to them. The fact is, that the youth of our land, receive little or no religious training at home, and the sin is not confined to irreligious parents, but extends in alarming proportions among the most pious and cultivated of our church members. Parents by their actions tacitly assume that the Sunday-school is the place for all religious training of their children.

The idea is a false one, and is contrary to the divine order of things. The true sphere of the Sunday-school is to follow up and develop the religious teachings of the Christian fireside; when it goes any farther it is performing a work that parents improperly thrust upon it. The Sunday-school is assuming larger proportions than ever: its popularity is spreading, and it is really wielding an immense power for the church of Christ, but it ought not to be expected to discharge those solemn and responsible duties that God has assigned to Christian parents. If, however, this work among our youth cannot and will not be done at home, then, there is no organization aside from the family, so happily suited for their spiritual guardianship, as the Sunday-school. It is the school of the church, wherein gospel truths are expounded, and the salvation of all who come within its reach earnestly sought for.

But, notwithstanding all its real merit, it should exercise only the office of an assistant to the parent in successfully leading the child to the feet of Jesus.

It is to be regretted that common consent awards to the Sunday-school the work of others to so great an extent; nevertheless, it is not supposed that it will shrink from duty in the premises. It must do its duty in imparting religious education to the young, let parents act as they choose. The infidelity of parents should not retard effort in the least; their guilt rather intensifies the need for the most earnest endeavors.

While such work is expected to be prosecuted with zeal and energy, the Sunday-school teacher cannot ignore the fact that much is yet to be done to encourage parents to active diligence in giving their children some sort of religious training at home, meagre though it may seem; and if these two guardians of the young can mutually assist each other, we may confidently look for happy results and a consequent magnifying of the importance of Sunday-school labor.

CHAPTER II.

Constituent Elements.

THE Sunday-school has assumed such relations to the church of Christ, and has enlarged itself to such proportions, that it has become one of the leading agencies for the evangelization of the world, and the claim which it has upon every Christian for his sympathy and personal co-operation, is, therefore, well settled.

Let us carefully consider what should be the constituent elements of the Sunday-school:

I. The Pastor.—He is the natural *ex officio* superintendent. He may not have the physical strength or the necessary adaptation for the place of active superintendence, nevertheless he may render assistance to the *de facto* superintendent in the performance of his executive duties. He can, at least, give it his countenance, come into the school, shake hands with the teachers, speak a kind word to the scholars, and thus bring and keep himself in sympathy with the work. If he should show the school, even if by nothing more than seating him-

self near the superintendent's desk—that it has his good wishes and prayers, he would be doing much to enlarge his own personal influence among those whom he may some day be the means of leading to Christ.

A sermon occasionally or statedly, as may be found best, a quarterly examination of the school, or an occasional exposition of the Sunday lesson before the school would be profitable.

By all means let the pastor be identified actively with the school in some form. He can no more be spared from it than from any other effort of the church. If attention here interferes with other duties, they should be differently arranged, so as to avoid conflict. The community, the religious world at large, the church he serves, the Master himself, hold him responsible for his trust, and demand its successful administration at his hands. Is it not fitting, then, that the pastor, the overseer, should see to it that the Sunday-school, in all its departments, be conducted for the growth of the church, and the glory of the Redeemer's kingdom?

II. THE OFFICERS AND MEMBERS OF THE CHURCH. —All of these should find a place in the school as officers, teachers, scholars, or workers, engaged in some capacity congenial to them, and in keeping with their ability.

It is too often the case, that the Sunday-school work of the church is left to the young and inexperienced, while the older portion of the church

stand aloof; hence the school does not secure the sympathy of the great body of the church. Jealousy arises, and the old and the young are alienated from each other. It is impossible to secure the highest prosperity in this great enterprise without the co-operation of all.

The Sunday-school, moreover, should be a place where persons of all ages and conditions can elaborate the attestation and evidences of their faith; where pioneer movements can be devised and executed for the building up of our common Zion; where the faint and feeble ones may come to catch the fire of the more vigorous and hardy Christians; where inquirers can have a ready and wise direction when seeking the Saviour. It should be the right arm of the church, supported and encouraged by a true sympathy with the whole body, reaching out to gather in the wanderer, the outcast, the little child, the promising youth, the old man, and the sinner of every class, showing them the path to heaven, bestowing upon them the very best teaching that can be secured, holding out to them every incentive to enter the Christian life, and aiding them also in its prosecution.

We cannot spare a single member from this field of labor that can possibly be induced to enter; and if they cannot become workers, they can be formed into adult classes, and the best talent secured as instructors for them. Such classes would lend power and caste to the whole school.

III. THE CHILDREN OF THE CHURCH MEMBERS.—A very heavy responsibility rests upon those members who are parents, to see that their children are connected with the Sunday-school of the church. The church has a valid claim upon all such members in behalf of the school, from the fact that it is an effort on the part of the church to afford to her members, their children, and others the benefits of religious education. It is the Bible-school of the church, established by her authority and for her benefit, and no part of her constituency can be excused from rendering all possible assistance in promoting its welfare; nor can they safely afford to refuse any advantages it may propose to confer. As we have before intimated, no duty is more binding on parents, especially Christian parents, than to see personally to the religious instruction of their offspring, and to avail themselves of all supplementary aid to home culture, such as the Sunday-school so generously affords. Parents having the future well-being of their children at heart cannot overestimate the advantages of good Sunday-school instruction, not only to counteract the secularizing tendencies of our popular system of education, but to give that development and culture to all the mental faculties so indispensable to the foundation of character, and the soul's welfare here and hereafter.

Secular education is intensely secular, and it is tending more and more in that direction. Hence

those charged with the guardianship of immortal souls should prize all agencies looking towards the promotion of moral and religious education among the youth of our land.

IV. THE SURROUNDING NEIGHBORHOOD.—We advocate the Sunday-school as a missionary enterprise for the evangelization of the masses, and, indeed, this would seem to be its true and natural sphere of activity and usefulness. Why not open wide its doors, and give a hearty welcome to all who will come and receive the gospel? Why may not a school, planted in a city, town, or village, mark out for itself a certain field that it will cultivate to the fullest extent, and cause every home within such a boundary to feel the influence of its earnest efforts? We need more aggressive work outside the circle of our own respective churches, for the introduction of the gospel among the neglected and the careless.

Every Sunday-school should have some systematic organization among its members for carrying on active mission work. Let the field to be canvassed be divided among the workers, and visited by them monthly or oftener. Let the object be to enlist every family visited in behalf of the church and Sunday-school, and, as far as possible, relieve the sick and destitute. In such visits religious papers and tracts can be used, as also printed cards, indicating the name of the school, name of pastor and superintendent, hour of meeting and other necessary

items. The cards, freely circulated, would acquaint the neighborhood with the school and its objects. The superintendent or his assistant should have charge of this department, and reports should be made by the visitors at stated periods. Monthly meetings may be held of the teachers and all interested, in order to hear the reports and experiences of the visitors.

Reports may consist of the following:

Number of families visited.

Number of papers and tracts distributed.

Number of scholars brought in.

Number of persons induced to attend church.

Number of prayer-meetings held.

Number of Bibles and Testaments sold.

Number of Bibles and Testaments donated.

The labor should be well systematized and thoroughly followed up, and as soon as one relinquishes the field, another should be substituted at once. Such a scheme, prosecuted with diligence, will produce wonderful results, for any school, in any locality. It is only by continued persistency that such efforts can be rendered really successful; and, indeed, God has promised to bless only such as are faithful and untiring in his cause.

It is assumed, very frequently, that the above plans are applicable only to the denser population of the cities; but we contend that they are equally feasible in the country. We need more of the mission spirit in all our Sunday-schools, and especially

in those that are claimed as home schools. The custom too generally prevails of making simply the children of the church and congregation with which the school is connected, the sphere in which the influence of the school is to be exerted. This is a very contracted view of the true mission of the Sunday-school. It is confining its operations to a very narrow circle, and giving it a very selfish and exclusive character. Its power over the neighborhood in general must, of necessity, be very feeble; it cannot be expected to exert that sway over the surrounding population which it would were it to occupy this broader platform, looking to the spiritual welfare of the entire community.

Let our maxim be, "Every Home School a Mission School, and every Mission School a Home School." That is, the Home School should be truly aggressive, and the Mission School should, as soon as possible, become the Home School of some church. When these ideas shall universally prevail among those engaged in this blessed work, the church will realize grander results, and the cause of the Redeemer make greater attainments through this instrumentality.



CHAPTER III.

ORGANIZATION.

PRELIMINARY MEETING.

WE will suppose that all who are willing to engage in the organization and maintenance of the proposed school have assembled at some convenient place in pursuance of this purpose. The leaders in the enterprise will, of course, have had more or less private consultation upon the subject, and will have their plans well defined, so that they may be intelligently presented to those about to engage in the active work of the school. At this meeting let there be as much enthusiasm as possible awakened in behalf of the project, and by all means let there be a spirit of true consecration that will insure complete cooperation, and the highest degree of success.

Having decided upon the expediency of the measure, the next business will be to organize permanently those about to take part in the proposed school into a corps of officers and teachers, under a Constitution. The Constitution should by all means

be brief and simple. The following form may be modified to suit the circumstances and peculiar wants of any given school:

CONSTITUTION.

CONSTITUTION OF THE SUNDAY-SCHOOL.

ART. 1. This organization shall be known as the Sunday School.

ART. 2. Its officers shall be a superintendent, an assistant superintendent, a secretary, a treasurer, and a librarian, who shall be elected by ballot on the in each year.

ART. 3. The school shall be opened every Sunday at and each session shall continue one hour and minutes.

ART. 4. The anniversary meeting shall be held on the in the month of , at which time reports from the officers shall be read, and addresses made by persons invited for that purpose.

ART. 5. Quarterly meetings for the transaction of business shall be held on the in the months of (name months).

ART. 6. Teachers meetings, for mutual assistance and counsel, and for the study of the lesson, shall be held on the

ART. 7. Strict order shall be observed, and all the rules conformed to, by every one connected with the school, and no one shall leave the room until the close of the school without permission.

ART. 8. This Constitution may be amended at any annual meeting by a majority of the teachers present.

The Constitution being adopted, the officers named therein should be at once elected, and instructed to procure all necessary furniture, such as seats, desks, book-cases, tables, bell, together with Bibles, Testaments, library books, hymn books, blank books, mottoes, cards, tickets, etc.

Formal Opening.

Let the time be fixed for the formal opening of the school; then appoint an earnest committee, who will divide the neighborhood into districts, assigning to each one as much territory as can be thoroughly canvassed. Furnish each visitor with a good supply of tracts or religious papers, and a quantity of handsomely printed cards containing the name of the school, its location, the hour of meeting, the name of the pastor and superintendent, etc., and by all means let it express a warm, hearty invitation to all, old and young, to come and identify themselves with the school. Let these cards and tracts be freely distributed by the visitors to every individual likely to be at all influenced by them. A good sized hand-bill posted in prominent places through the neighborhood, and an announcement in the newspapers, if there are any published in the community, would not be amiss. The design is to acquaint the people generally with the proposed effort, just as an enterprising merchant would aim, by judicious measures, to make himself and his wares known to the public. At the proposed time for opening the school, the house will be probably crowded to its utmost capacity with children, and their parents and friends. After the devotional exercises, the superintendent should make statements calculated to enlist the audience in the enterprise. Let his remarks be followed by brief addresses from live Sunday-school men, interspersed with good, thrill-

ing, and appropriate music. If it will not produce too much confusion, let those who join the school come forward while the secretary enrolls their names. The following Sunday they can be assigned by the superintendent to appropriate classes, according to age and capacity. A collection in aid of the school should be taken up by all means; and while a good, soul-stirring hymn and chorus is being sung, let the children first, and then the adults, pass by and shake hands with the pastor, superintendent, and others.

With such a beginning, the efforts that follow, if faithfully and earnestly prosecuted, cannot fail to be of great value to the undertaking. Enthusiasm, with systematic hard work, generally brings success to any such enterprise.

It is too often the case that the interest subsides in those engaged in like efforts after the first meeting. Care should be taken that the zeal increase, rather than abate. It is easy to gather a crowd, and create a sensation over a new project; but it is not so easy to maintain that patience and persistency which are so essential. Vigilance and vigor must characterize every successive movement. They are among the essentials to prosperity in any undertaking, and therefore cannot be ignored by those honestly laboring with any definite object in view.



CHAPTER IV.

Mission Sunday-schools.

THE Mission Sunday-school in the hands of the church is an element of power, because of

Its Aggressive Character.

Chalmers consecrated himself to the work of carrying the gospel to every creature. Immense crowds flocked to hear, admire, and honor him. He was unsatisfied with his work as he compared the number that came under his ministrations, with the great multitudes whom he failed to reach. Magnificent temples, in his day, blest with eloquent preachers, no matter how sweetly the bells chimed, or how hearty was the welcome offered, made no progress in the work of reaching the people. He felt that the great mass of the population were perishing for the lack of the truth. Chalmers believed that if the gospel was to make any headway in the cities of Scotland, it must not only be faithfully preached in the pulpit, but *must be carried* to

the homes of these neglected neglectors of religion, and that the work of evangelization *cannot be accomplished so much by ministers alone* as by earnest Christians, bearing in their possession roving commissions to herald the good news of peace and pardon everywhere and to everybody.

He marked out districts, put active laborers into the field, worked with them in person, *organized mission Sunday-schools*, and by efficient management achieved a remarkable success, that renders his name a synonym for Christian activity and well directed zeal. Aside from his eloquence and other attractions as a preacher, a very large share of his success may be attributed, under God, to his favorite scheme, the establishment of mission Sunday-schools.

We hail now this feature of Christian activity as *the aggressive feature of Sunday-school effort*, and as one of the most hopeful agencies within the church for the spread of the gospel. It is so much in keeping with the spirit of the gospel itself, which is distinguished for its aggressiveness.

Christ's last commission was TO GO into all the world and preach the gospel to every creature. This they understood and executed literally. "Daily in the temple, and in *every house*, they ceased not *to teach and preach* Jesus Christ." So long as they maintained this authorized attitude the march of Christianity was rapid and onward, over national boundaries and over continents, among the

people of various climes and tongues. The church needs to-day a renewal of this primitive forwardness in her great mission of salvation to a perishing world.

The nature of the work assumed by the mission Sunday school affords the churches a means for

REACHING THE MASSES.

It is sad to every lover of Jesus to witness the growing neglect of religion among our population. The experience of city pastors, and indeed, of any observing Christian worker, will fully attest that it is but a very small proportion of the population in both city and country that are even habitual attendants upon divine worship on the Lord's Day.

Immigration is flowing in upon us like a flood; we are increasing in magnitude with a momentum unparalleled in our history, and that seems really fearful to contemplate.

Millions have poured in from the East, and as we span with iron this vast continent opening up a new highway westward, we can almost hear the tread of the mighty hosts thitherward as the nations of the earth empty themselves into this immense valley, no longer of the West, but the centre of this giant republic. These people are to live with us, give shape to our institutions, and to mould *us* unless the church of Christ arises in the dignity of her power, calls into requisition every aggressive element at her command, that there may be given to these

masses the gospel, the possession of which is the true glory and power of any nation.

How this shall be done is no insignificant problem. Certainly, amid the prejudice and open hostility to Protestant Christianity that so largely exists among the foreign population, it cannot be done by the multiplication of churches and ministers, or any like expensive luxury. It will no more secure the object than the adoption of a similar measure as an initiatory towards reaching the people in a heathen land. We must look to other means. Our hope is more with the children and youth than with those whose habits of life have rendered them less impressible. Protestants undervalue the inherent power of childhood, and overlook the secret that in this same element, if converted, is hidden so much that tends to the strength and perpetuity of our holy religion.

The mission Sunday-school has done already much to remove the prejudice to religion existing among the masses, and through the children they have planted in many a home the good seed of the kingdom, that has resulted in the moralizing, if not the Christianizing of entire communities. The direct benefit to the children under their care has been incalculable. It has improved their persons, leading them to cleanliness, self-respect, and industry. They have been lifted from the low groveling position of ignorance, depravity, and vice, to the dignity of thinking, intelligent, and useful members

of society, while whole families about them have shared with their own the happy and elevating influences of religion, to say nothing of the happy results of religious instruction which they could never obtain elsewhere, and which has led so many thousands to be pillars and ornaments in the church of Christ.

The elasticity and utility of the mission school system shows that it needs under God only the activity of the church and the personal efforts of her constituents to be a blessing to herself and to the outlying multitudes that know not the Lord, and to prepare the way for such a revival as we have never yet witnessed.

It is Christianizing, and therefore more than reformatory. It has the ability to lift from filth, debauchery, and sin, these dark, sea-like depths of city life that depreciate property, increase pauperism, taxation, prisons, and alms-houses, besides swelling the mortality lists and multiplying orphans to be left to careless public officials, or to be snatched by Rome to nurse for her own strength and her futurity. Thus the mission school commends itself to every citizen, patriot, statesman, business man, philanthropist, property holder, to say nothing of its value to the church as a field for the exercise of her young converts, as an economical means of evangelization.

These mission schools should be multiplied as a grand helper to city churches to reach these masses that live in perpetual heathenism, perishing in their

sins. We must save them. If the church of Christ cannot and will not, who shall do it? She *must, she must* do it, and by the lips of her constituents, tell the story of Jesus and his death. It will cost *devotion:* no half-hearted course will effect the end. It will cost humiliation: lanes, alleys, attics, and cellars among the most wretched and abandoned, must witness the zeal and *Christian love* we bear to those forgotten sinners of our larger cities. It will take money, and no small sacrifice of the wealth that now sleeps within the embrace of those who are numbered among the churches.

The mission Sunday-school should be

DENOMINATIONAL.

It is the honest conviction of every intelligent Christian, that a denominational school with distinctive features, is decidedly preferable to a union school, which can be regarded only as an expedient for the time being, until some church shall adopt it as its own. Conversion, if it is secured, contemplates union with some church. The greater the success, the greater the liability to friction, since converts will prefer one church over another. Those engaged in such schools must ignore denominational differences, and omit many of the distinctive features of Christian faith, which ought never to be set aside when they come up in the line of instruction. Faithfulness here, in many instances, would create serious friction, if not jealousy, and

he is a faint believer who is not eager for the progress of that faith he has espoused.

A denominational school, under the care of some distinct church, has promise of permanent enlargement and stability of character, with decided influence for good. Zealous workers of one faith, presenting a bold, solid front, can have no enthusiasm half so good as that which the truth affords, and no union any sweeter than the bond of love and the unity of the Spirit as elements of true success.

The mission school should be

A HELP TO CHURCH EXTENSION.

The Church, and not the Sunday-school, is God's ordained means for the evangelization of the world. The Sunday-school, in any of its phases, is regarded as an instrumentality within the church, commissioned by her to do a certain work in her effort to extend the kingdom of Christ. It is the church at work: her constituents laboring for personal development and for the fulfilment of the Saviour's last and great command.

So far as the Sunday-school subserves the great end of the church, *so far* is it a valuable instrumentality; but when it or any other agency fails to be a servant of the church and omits to render direct assistance in the holy mission of saving souls, then the time, talents, and money expended in that direction becomes a sacrifice worthy of a better cause.

In planting the mission school it should be

located so that it may be regarded as the germ of some church in the future. The period for the formation of a church may be very remote; nevertheless the end should be kept in view, and every effort for growth should be to develop all the elements in due time into a church of the Lord Jesus Christ.

It is the case frequently, that the mission school absorbs the working talent of the church so much that the home school suffers from neglect. The young, enterprising element seeks new fields, and leaves the older and more conservative party to care for the school of the church. The consequence is, the reduction of the home school to a mere handful of the children of the church and congregation, and in many instances without life and vigor.

Such is certainly not the true spirit and aim of the Sunday-school. It is the educator of the church-members and their children; but if it has no broad, expansive heart to take in the multitude, its sphere of usefulness becomes limited, and it accomplishes but little for the enlargement of the church. As has already been said, our motto should be, "every Home School a Mission School, and every Mission School a Home School." The one arising to the true dignity of Christian activity, reaching its arms out at full length to influence every one within reach, while the other seeks to strengthen itself, and at the proper time to place all its resources tributary to a church of its own planting, as the real legitimate outgrowth of itself.

CHAPTER V.

Hours of Sessions.

Morning.

IN many home schools preference is given to a morning. The Sunday-school being followed by the regular church services, the afternoon may be given to rest, or to attending some mission school.

Many active Christians are closely confined to business during the week, so that their time for reading is crowded into Sunday afternoon, and moreover, to many it is the only leisure time they have to rest, or to be with their families at home: hence they prefer to devote the forenoon to Sunday-school and church duties, reserving the afternoon to themselves. Some like the morning session for the purpose of reaching the children of the church and congregation in the home school, where the teaching can be as the wants of the church may demand. Those engaged in the Sunday-school, living at a distance, often prefer to make one trip on Sunday, complete their religious duty, and return home:

hence they choose the morning session, on account of its close proximity to the church services; while still others prefer this since more of the children attending the school can be induced to be present at public worship than if the session was held at any other time in the day.

AFTERNOON.

Many schools give preference to both a morning and an afternoon session; while still others omit the morning session for the purpose of concentrating all their strength upon the afternoon session. To a very great proportion of our Sunday-schools the afternoon seems to be decidedly the best time to secure interest, growth, and prosperity. It is certainly the period in the day most convenient for the greater number of families, and the greater part of the floating population, as well as for the majority of those likely to be engaged as workers.

The great mass of the population find leisure more readily in the after part of the day. If there is any visiting, fishing, hunting, ball playing, or pleasure seeking of any sort to be done, Sunday afternoon is sure to be the time selected by the great majority of the neglectors of religion. The morning has been spent in a late breakfast, in arrangement of personal toilet, in indolent, aimless lounging around; it is not until after dinner that they feel like stirring about. Manifestly the afternoon is the golden period for the live, wide awake, progressive

Sunday-school. If Christians desire to reach the irreligious masses of our towns and cities, they must adapt their Sunday-schools to the circumstances and to the leisure of the people at large. A smaller number of persons will attend upon a morning session from the fact that many families do not rise as early on Sunday morning as they do on other mornings. The parents may have been working hard during the week; the father is perhaps a mechanic; the mother and the older children share in the struggle for bread; and it cannot be expected that all the members of the family will be up, dressed, and fed in time for the opening of the morning session of the school.

For some church schools, where the scholars are chiefly from homes not remote from the place of meeting, and whose parents are connected with the congregation, it may answer to have a morning session; the teachers and scholars may have such religious influences surrounding them at home as to render them punctual; but the morning schools that can boast of the punctuality of their members at the hour fixed for opening, are few indeed. It must be admitted that an afternoon session, in which all the energy of the school is concentrated, must secure a larger attendance and greater punctuality in its members.

We suggest, therefore, that the morning session of the school be abandoned, where it can be done with profit to all concerned. Let parents have time

to attend to household duties and prepare for church, let them be encouraged to bring as many of their children with them as can possibly attend. A larger number of children will certainly attend one service in the morning. Many now attend none because of the excuse given them for pleading weariness, by requiring them to attend Sunday-school at 9 o'clock and church services at 10½ o'clock. It is useless to expect such continuous attention from children and young persons, when the same is to many adults an irksome task. Here is one of the secrets of the non-attendance of a large proportion of the youth of the land upon the services of the sanctuary. They are overburdened by the close proximity of the school and church services on Sunday morning. It is bad policy to crowd the religious duties of the day into the morning, and give the afternoon—the very time when persons generally desire employment—to be wasted in idleness, or worse.

The arrangement of the Sunday services both of the church and Sunday-school has much to do with the success of either. A proper division of time for them will certainly exert a happy influence upon the attendance of both. Churches in the country desiring to give prominence to the Sunday-school work cannot accomplish much by appropriating an hour before the morning service for its session. It would seem far better to devote the morning to the church services, in which the whole family can, with

greater ease, participate; and after a recess of an hour, more or less, assemble the school, to which the whole church and congregation, as well as the children, should belong. Thus the school will not only have its due proportion of attention, and be recognized as part of church and Lord's Day service, but it will afford every individual an opportunity to be personally interested in its operations, either as officer, teacher, or scholar; the children will have been secured for the morning service, and the pastor, or some other Bible scholar, will have an opportunity of engaging all, not otherwise engaged, in an adult Bible class. Thus the church members will be more generally laboring to educate themselves and the unconverted; the attendance on the Sunday-school will be greatly enlarged, the church and school will be in closer sympathy, prosecuting their mission with increased facilities, and consequently with greater success.

There would be an influence going out from such harmonized efforts that would tell, not only upon the members of the church, but upon their families, friends, and the community; it would enlarge the congregation and give life and activity to the church. In localities where the church meets only certain Sundays in the month, if possible, the school should be held every Sunday, and nothing will tend more directly to keep up a uniform life and vigor in the church.

CHAPTER VI.

Programme of Exercises.

VARIETY in the exercises of the school will certainly render it the more attractive and profitable. No fixed time table should be adopted and strictly followed, so as to render the exercises monotonous and stereotyped; at the same time there should be some general programme for each Sunday's effort, varied, so as to avoid an unpleasant sameness.

The following order is suggested, which, with occasional changes, may be rendered useful to many schools:

We will suppose the school has one session, and that, in the afternoon.

2 P. M.—The doors are now opened; the superintendent has arrived, and the teachers and scholars are coming in and finding their places in the school.

If the chorister will engage those present for half an hour in singing familiar hymns, and in learning one or more new tunes, the time will be very profitably spent. Frequently, the superintendent is

compelled to be chorister also; but if he can secure the services of one competent to take charge of the music of the school, it is better that he should be relieved. In that event the half hour before the formal opening of the school may be spent by him near the door in greeting and welcoming all who enter the school. Let him shake hands with the teachers, scholars, and visitors as they enter. It will have a powerful influence over the whole school, and intensify his efficiency. If the pastor would do likewise, it would be an advantage to him as well as to the school. The Secretary during this half hour should devote himself to receiving new scholars, inserting their names in the roll book, and giving them certificates of membership. He or some other officer should assign them to classes suited to their age and capacity before the formal opening of the school.

2.30 P.M.—Let the superintendent call the school to order by a single tap of his bell; or, what is still better, have it understood that when he takes his position at his desk, it is a signal for order. Quietness being obtained, the exercises may be as follows:

1st. A brief prayer by the superintendent, or by some one previously requested.

2d. Reading of the lesson, either by the superintendent alone or by the superintendent and the school alternating in the verses, the assistant superintendent leading the scholars.

3d. A moment of silent prayer.

4th. A good, soul-stirring sacred song.

5th. Calling the roll of teachers, either by the superintendent or secretary.

Let the teachers stand during the exercise at the head of their classes, and as they answer to their names take their seats. The effect is to produce punctuality and regularity in attendance, not only in the teachers, but also in the whole school.

The introductory exercises being over, and having occupied about fifteen minutes, let the teachers have thirty minutes to explain the lesson to their scholars. This brings us to

3.15 P. M—The lesson having been brought to a close, the school may be called to order, giving the classes about five minutes to adjust themselves, and prepare to close the little items of business belonging to them.

3.20 P. M—Now sing a good, lively song of praise, make all necessary announcements, take up the collection, and attend to any other little matters, such as collecting the class-books, distributing tickets, library books, etc. Then sing another appropriate hymn.

3.30 P. M.—Let the pastor or superintendent now take up the main idea of the lesson, or some leading thought in the passage, and explain and illustrate it in a familiar manner to the school. If a blackboard is at hand, it may be profitably used.

3.45 P. M—Let the superintendent offer a brief

prayer, and during the singing of some good dismission hymn in which all can unite, let the scholars pass by the superintendent's desk, and shake hands with him, receiving their Sunday-school papers at the door. This closing exercise is, no doubt, of great profit to the school. The superintendent has an opportunity to give all a parting word, to encourage the new scholars, assure them of a hearty welcome, and prompt them to become permanent scholars. The school is dismissed with a favorable impression formed, that is likely to produce happy results.

After the scholars are out, let the teachers come forward and shake hands with the pastor, superintendent and visitors. A visitors' register may be kept, in which to record their names and residences.

CHAPTER VII.

The Infant Class.

VERY special attention should be given to the infant class, in order to secure the comfort of its young members, and to make it really efficient.

The Room.—If at all possible, by all means have the infant class in a separate room from all the other departments of the school. Let it be clean, cheerful, well ventilated, and made as comfortable and as attractive as possible. No pains should be spared to render it pleasing to the little ones. Let the walls be decorated with pictures of Bible scenes, and with simple and appropriate mottoes. A live, wide-awake teacher may find advantages in a blackboard, a melodeon, a clock, and other like appliances, that will tend to give variety and spirit to the exercises.

The Seats.—Arrange them so that they will be raised by steps one above another. The height of each seat should be about eight or ten inches. In any event, if these improvements cannot be had, by

all means give the infant class low benches, so that the children may find rest for their feet. Seek the comfort of all the scholars in this respect. It will add greatly to the order, interest, and growth of the school. Restlessness will be greatly prevented, while attention, thoughtfulness, and quietude will be promoted.

THE TEACHER.—As a general rule, ladies are the best adapted to this work. Among the many qualifications of such a teacher, we may mention a few of the prominent ones. *Piety.* The alphabet and the spelling-book may be taught by irreligious persons, but when the Bible is the lesson-book, and the salvation of precious souls is the great object of the school, there is too much at stake to commit the work to any who have not a clear conception of the plan of salvation, and cannot say to the little ones, "*Come with me.*" Next to piety should come *an enthusiastic love for children.* A heart that beats warm with tender affection can work wonders with the young. Such teachers, so blest, find their task one of unusual delight, and their influence, like a charm, controls their scholars without any apparent effort.

We might mention that the teacher of the infant class should possess some talent for teaching little children, and should be of a gentle, sprightly, earnest, and persevering spirit, and with a sympathetic nature, that can enter into some appreciation of child life.

THE TEACHING.—It should not be to give a knowledge of spelling or of reading; but to impart to the children simple religious truths—the truths of the Bible. There is to the mind of childhood, nothing more pleasing and attractive than the word of God, when presented in a manner that is impressive and instructive. There is no book so full of interest to children as the Bible. The teaching, therefore, should be largely in the form of Bible stories, not omitting to give some knowledge of God, his works; of Jesus, the benefits of his death, and how they may be applied to save the soul; the Holy Spirit and his office work. These are the true foundation-stones, upon which the teacher must hope and aim to build the religious education of the scholars.

Lessons from pictures and natural objects are always interesting to children; and, when properly presented, make a lasting impression upon their minds. The teaching should be with a view to the conversion of the scholars to Christ, and to a preparation for living practical Christian lives. Encouragement to prayer, obedience, truthfulness, justice, benevolence, forgiveness, and all other virtues, should be carefully and constantly maintained.

Every lesson should have a design, and the truth to be impressed should be made so clear and distinct that it will stand out prominently before the minds of the scholars. If it can be happily illustrated with something familiar to them, it will be all

the more deeply and permanently impressed upon their minds.

"In the arrangement of the lesson, the *beginning* should arrest attention, the *middle* inform the mind, and the *end*, or application, affect the heart."

The plan of the lesson should never be seen by the scholars, but should be very comprehensive and clear in the teacher's mind. If the scheme of a lesson or of an address is spread before them by the teacher, interest is hard to be maintained, compared to what it would be if given to them by degrees carefully from point to point. Attention is held by their curiosity to know what is coming next.

Let the teacher speak in a conversational tone, familiarly, pleasantly, naturally, with life, simplicity, and clearness. Give details and plenty of questions, and an abundance of illustrations, and singing to maintain life and vigor. Keep the children busy; have something for them to do by way of recitation of Scripture verses and hymns, bringing in new scholars, and in such acts of benevolence as will inspire them with an active concern for doing good.

CHAPTER VIII.

Young People's Meeting.

THE meeting may be held on some evening of the week, and, if made attractive and interesting, will be an instrument for kindling great zeal and enthusiasm in the church and Sunday-school.

A young people's association may be formed, and weekly meetings held. In country schools, where the young people cannot conveniently gather for such a meeting, it may be most profitably held in connection with the prayer-meeting, after the session of the school, provided the school is held in the afternoon.

Supposing that Wednesday evening is the regular time fixed for meeting. The first and third Wednesday evenings in the month may be devoted to prayer, the meeting being led by one of the members previously chosen for that purpose. Let it be a thoroughly spiritual meeting, with brief, earnest remarks or exhortations, short and prompt prayers, and familiar hymns.

The second Wednesday evening may be devoted to learning the sacred songs in the music book adopted by the school. To this meeting all the teachers and scholars should be invited.

The fourth Wednesday evening may be set apart to the consideration of some sort of Christian work, devising plans for its prosecution, and hearing reports upon its progress and the best plans for executing it.

The fifth Wednesday evening, when such shall occur, may be given to a social entertainment, to which all the church and Sunday-school teachers should be invited. The judicious arrangement of such an organization, entered into with life, would be a power in promoting the interests of the church and Sunday-school.



CHAPTER IX.

Teachers' Meeting.

THIS meeting promotes acquaintance among the teachers, and gives the superintendent an opportunity of making known his plans, interesting the teachers therein, and directing them in their labors.

One of the chief designs of this meeting should be to secure the examination of the lesson of the succeeding Lord's Day. It is supposed that the system of uniform lessons prevails in the school. This should be the case in every school, in order to reap the greatest benefit from this meeting.

The pastor or the superintendent may conduct the meeting; ordinarily, the meeting should be conducted by the superintendent. After appropriate devotional exercises, the lesson might be read. If possible, the grand central thought contained in the passage should be well stated in a clear, comprehensive form. It may be a fact, a doctrine, a principle, or a precept; whatever it may be, it should be plainly set forth. The spiritual lessons intended

to be taught in the passage might then be developed, each teacher presenting his best thoughts thereon, with such illustrations by way of incidents, facts, and personal experiences, as may be pertinent to the subject under consideration. All the teachers, as far as possible, should be encouraged to take part and present their personal views upon some portion of the lesson. Such ideas, however humble, are often more practical and instructive than the suggestions of the more thoughtful and learned.

We commend the plan of considering the teachers as a class of pupils, and so applying the lesson to their hearts and consciences, as they in turn should make application to the hearts and consciences of their scholars, or, as would be done by the pastor or superintendent in the review on the coming Lord's Day. To enter into a critical and labored exposition of the passage, giving every shade of meaning to every verse, might be out of place. The most comprehensive view of the lesson, with a good understanding of how to make practical applications of its teachings, and how to render it clear and impressive to the minds of the scholars, is really the principal end to be attained.

No stereotyped plan for conducting the meeting or for developing the lesson should ever be adopted; but by careful study on the part of the superintendent to render the meeting interesting and profitable, much can be done to break up the monotony that too often pervades such gatherings.

The interest can be very much increased by the introduction of such matter as, for example, special prayer for the school; reports from the classes; the experiences of the teachers who may have been visiting their scholars, or who may have been canvassing for new ones; the discussion of some topic bearing upon the duties of teachers, or upon some branch of Sunday-school labor. Any of these may profitably follow the study of the lesson, or a separate evening can be devoted to them.

We need in all our Sunday-schools the adoption of every measure calculated to elevate the standard to teaching, and to lead teachers to seek attainments such as become the dignity of their calling.

The meeting should be held weekly, at such time and place as will enable the greatest number to attend. It may be held in the lecture-room of the church, or, if in the country, let the meeting be held at the homes of such of the teachers as may be willing to have it. In such cases, all the teachers should be notified from time to time where the meeting is to be held. It has been found advantageous to associate this effort with the weekly prayer-meeting, or to hold it an hour before the Sunday morning service, where the Sunday-school is held in the afternoon. By all means maintain a weekly meeting of the teachers as a mutual help to each other; keep up the interest by study and untiring labor; and the school will reap lasting benefits in every department.

CHAPTER X.

CHILDREN'S MEETING.

ONE Sunday in each month can sometimes be profitably devoted to this meeting, especially set apart for the children and their friends. All the departments of the school should be brought together; parents and friends should have been previously invited to attend, and the routine of lessons should, of course, be suspended for the day.

There are many ways of conducting this meeting so as to render it profitable to the school. Circumstances must govern, to a great extent, and the ingenuity of an enterprising pastor and superintendent will help much to give it character and worth. Some theme for consideration should be announced the Sunday previous, such, for instance, as love, faith, hope, mercy, joy, peace, etc. Scholars previously chosen, may be called upon to recite such verses as they may have found bearing on the subject, and as they are recited the superintendent can give an occasional illustration or explanation to en-

force and press home the truth, or he may ask questions upon any given subject, and let the scholars answer them with Scripture texts; or, the boys may be furnished with Scripture questions, and the girls with corresponding answers; the superintendent might call for these questions in numerical order; as they are propounded by each of the boys, the girls would respond with appropriate answers, all in Scripture language. At this meeting it would be well to present reports from the teachers as to the condition of their classes, the work done, such as gathering in new scholars, verses recited, visits made, and tracts distributed. A report of the average attendance of the school, and the aggregate of any mission effort done by the school, would be interesting to all present.

Some schools enjoy at this meeting a review of the lessons of the past month, followed by remarks from some stranger that may be present, who has been invited to speak, while others turn out in great numbers with their friends to hear addresses from several speakers, interspersed with appropriate hymns sung by the children.

Sometimes it will be well to have the pastor, if he can do it acceptably, give a children's sermon on this Sunday, or the superintendent may give a brief account of some noted person in the Bible, or a series of lectures, in a simple form, upon the trees, or animals, or birds, or mountains, or rivers of the Bible, drawing such lessons from them as they teach.

Children are very easily interested with Scripture stories of persons and events, as also with the botany, and, indeed, any feature of the physical geography of Palestine.

No fixed plan can be laid down for making this meeting attractive and profitable, save that plenty of music, with great variety in the character of the exercises, should be among the leading features.

No two meetings should be alike. Something different from the previous meeting should appear every month, if possible, and it will be found that the scholars will be pleased when the day arrives, and that the school will be resorted to more by parents and strangers, and become better appreciated by the church and community at large.



CHAPTER XI.

ANNIVERSARIES.

THESE occasions are certainly periods of interest to any active Sunday-school. It seems fitting to have set times to review the past, recount God's mercies and blessings, and look forward with hope and new resolves to the accomplishment of greater things in the future.

The exercises should contemplate the superintendent's report of the year's work, the secretary's report of the attendance of the teachers and scholars, the librarian's report of the working of the library and its present condition, and the treasurer's report of the receipts and expenditures during the year.

Two or three stirring addresses should follow, in which earnest appeals should be made to scholars, teachers, and parents, regarding their respective duties to the school.

Plenty of appropriate soul-stirring music should be freely interspersed, which will tend to enliven the meeting and add to its interest and power. The conduct of this meeting will tend largely to give

shape to the work of the ensuing year. It will be quite an advantage to succeed this meeting with a vigorous canvass of the field, to gather into the school every child that can be influenced, and every Christian worker that can be brought in to share the toil incident to the school.

It is a very appropriate time for the presentation of prizes and rewards that may have been successfully won by the scholars, and for recognizing any special cases of faithfulness among the teachers or scholars that may have occurred during the year; and indeed every important item that would be interesting, should receive an appropriate mention.

The meeting should abound in thanksgiving to God for past blessings, and prayer for future guidance. Hope should inspire every breast, and an earnest desire should prevail for enlarged usefulness during the ensuing year.

CHAPTER XII.

THE TEACHERS' INSTITUTE.

THIS important auxiliary to Sunday-school work is assuming enlarged dimensions, and promises great assistance, in the training of teachers and in elevating the standard of Sunday-school instruction.

The Convention movement, both state and county, that has done so much to arouse enthusiasm for the Sunday-school cause throughout the land, owes much of its success to the institute feature which it has assumed.

Conventions have been useful, and should be continued in every state, county, and city; but these annual gatherings are not sufficient for the proper training of our teachers. We need local institutes, in addition, embracing a less territory than that of a county, or even of a city, and to meet frequently during the year. If each school cannot maintain an institute, the schools in a city or country neighborhood might be associated, and meet as often as may be convenient, for the instruction of teachers and

others in the management and details of Sunday-school work.

The standard of teaching in any Sunday-school is what its teachers make it. It cannot rise above them. The quality of teaching now prevalent in many of our Sunday-schools is certainly very poor, and why should it not be so when the majority of those engaged have had no training to fit them as teachers. A very limited number have any real qualifications for the work. Those who may be naturally gifted as teachers, or who have given some attention to spiritual or intellectual culture, may be able to impart what they know of the Scriptures and of practical religion; but a very large number of Sunday-school teachers need to acquire some knowledge of the principles of teaching, to render them capable of discharging their duty acceptably.

A lively interest in the work is good; Bible knowledge is essential; but these are only dead capital, so far as real progress is concerned, in the absence of some ability to impart the truth to others.

The teacher in the secular school is sought for, retained, and remunerated, on account of his fitness for his position. His qualifications prove a passport for him wherever such talents are desired. Public sentiment has improved wonderfully of late years in regard to the subject of education. A higher order of teaching is called for, and the better class of instructors receive the preference, to the exclusion of

many who once stood very fair among their fellows. The profession of late has been wonderfully improved, and the compensation has fully kept pace with the advancement; the consequence has been, that incompetent teachers have sought other employments, and have given place to talent more worthy of the calling.

This state of things in popular education demands a higher grade of teaching in our Sunday-schools, and some prominent scheme for giving teachers the highest degree of fitness for their all-important calling, and for infusing such a love for the work that every teacher will *strive* for those attainments, which are necessary for the faithful discharge of every duty connected with the sacred office.

The Sunday-school institute seems admirably adapted to meet, in a large measure, this want for teacher training. If conducted with a view of imparting practical information, and educating teachers and others in the details of their work, the institute will meet a present and very urgent necessity.

The meetings may be held monthly; or, during the fall, winter, and spring, they may be held weekly. If weekly, thirteen meetings would occupy one quarter of the year, and might be arranged somewhat in the following manner:

RULES FOR THE INSTITUTE.—1. The object of this Institute is to train its members in the work of Sunday-school teaching.

2. The sessions of the Institute shall be held every evening, and shall not continue longer than two hours.

3. Each member will be expected to attend all meetings of the Institute, and in case of intended absence, will notify the Conductor of the same.

4. Absence by any member for two consecutive meetings, without previous notice, shall be sufficient cause for dismissal from the list of membership.

5. The meetings of the Institute will be open to all who may desire to attend.

SUGGESTIONS.—Come with blank book and pencil.

Observe carefully all that is said and done at each meeting.

Note down all that may be suitable for future reference.

Come with hearts filled with prayer and a desire to learn.

Seek to improve in teaching, and in methods of work.

Question the Institute upon any branch of Sunday-school work.

Questions may be handed in at any meeting.

Read carefully the books upon Sunday-school work recommended by this Institute.

Come at the hour fixed for the opening exercises, viz.: P. M.

Promptness must be a feature of our Institute work.

Members of the Institute will please be seated as near the Conductor's stand as possible.

A special critic will be appointed for each meeting.

All the exercises will be open for criticism to the members of the Institute.

PROGRAMME FOR THE THIRTEEN MEETINGS.

I. INTRODUCTORY ADDRESS.—By Conductor. Conversation on the work of the Institute and the duties of its members.

II. THE QUALIFICATIONS OF THE SUNDAY-SCHOOL TEACHER. —Practice Lesson—Infant Class.

III. THE TEACHERS' PREPARATION AND AIDS TO PREPARATION.—The Scholars' incentives to study.

IV. OUTLINES OF THE PLAN OF SALVATION.—Practice Lesson—Intermediate Boys' Class.

V. STUDY.—Teacher's incentives to study.—Bible Geography.

VI. THE BEST MODES OF TEACHING.—Practice Lesson—Intermediate Girls' Class.

VII. CHARACTERISTICS OF CHILDHOOD.—Bible History.

VIII. USE OF ILLUSTRATIONS IN TEACHING.—The Land of Palestine as illustrative of the Bible.

IX. IMPROVEMENT OF MEMORY.—Practice Lesson—Adult Class.

X. THE ART OF QUESTIONING.—The Art of Securing Attention.

XI. HOW TO IMPRESS THE MIND, of the Child, the Youth, and the Adult. Figurative Language of the Bible.

XII. SUNDAY-SCHOOL TEACHER'S HELPS.—Manners and Customs of the Jews.

XIII. MISTAKES OF SUNDAY-SCHOOL TEACHERS.—Closing Remarks, etc.

These topics are only suggestive. The exercises for institutes take a very wide range, and should be selected with care and adapted to the wants of the locality in which they are held. There should be variety. It might be unprofitable to spend an entire evening in lectures, or in discussions, while if a lecture, a discussion, and a drill exercise should be the order, the evening would be likely to pass off with interest and profit. Monotony will kill any meeting. In the selection of topics for a series of meetings, they should consist chiefly of two classes. 1, Those bearing upon Biblical literature; 2, those bearing upon the principles and art of teaching, and of Sunday-school

management—the one on the Book, the other on the Work.

SUBJECTS UNDER THE FIRST CLASS.

Books of the Bible.
The Genuineness and Authenticity of the Bible.
Bible Geography.
Bible History and Bible Chronology.
The Physical Geography of Palestine.
The Figurative Language of Scripture.
The Botany of the Bible.
The Mineralogy of the Bible.
The Astronomy of the Bible.
Manners and Customs of the Jews.
Solomon's Temple.

SUBJECTS UNDER THE SECOND CLASS.

The Sunday-school: Its internal management, officers, etc.
The History of Sunday-schools.
The Teacher's Work in and out of School.
The Object of the Sunday-school.
The Art of Government.
How to Teach.
Study: What to Study and how to Study.
Rewards and Punishment.
Visiting Scholars.
Sunday-school Literature.
Uniform Lessons.
Relation of the Sunday-school to Common School Education.

Rules for the Formation of Questions.
Sunday-school Discipline.
Sunday-school Music.
The Good Sunday-school Teacher.
Both classes may be extended at pleasure.

In conducting an institute, it will create additional interest if some live, wide awake Sunday-school workers are called in from a distance, to aid during the meetings; but the main idea should be to cultivate home talent as far as possible.

Many a school has more hidden talent than the pastor or superintendent is aware of; and where that talent can be developed and brought out for general improvement, however modest or humble it may be, it should be sought for and encouraged.

There will be, in the majority of schools, but a limited number who will take part in an institute of this sort, or feel at all interested in it; but they are not the only persons that can derive benefit from the meetings. The meetings of the institute should be open to all who can be induced to attend. Every Sunday-school in the land should adopt some plan—either this of an institute, or anything else they find better suited—for the training and the general advancement of its teachers. If they cannot do so independently, let it be done in connection with others. Any plan will answer, so that the great end is attained—improving the teachers, and preparing them for the better discharge of their duty to Christ and to the youth under their charge.

CHAPTER XIII.

THE SUPERINTENDENT.

THE superintendent is the chief executive officer of the school, and, on account of the importance and responsibility attending the office, the greatest care should be exercised as to who shall fill it. He is the head of the school, and will stamp his own individuality upon it, so that in every department will be seen the influence of his thoughts, ideas, and plans, giving shape to the whole school.

He should, of course, be a man of deep-toned piety, and of an earnest Christian character; a man of intelligence and good general information, studious in his habits, fond of the Bible, a lover of children, having good business habits, and possessed of some natural executive ability; marked for perseverance, tact, and enthusiasm; "apt to teach," and able to instruct his teachers how to execute every branch of their work; able to govern himself, and, with all meekness and love, those under him; and, withal, he should be thoroughly alive to the

Sunday-school cause, and be a good judge of human nature. No man can be found possessing all the needed qualifications in perfection; but the most available man, having the greatest number of them, should be the one selected to fill this responsible position.

The duties of the superintendent will be to conduct all the exercises of the school, preside at all the meetings, supply the classes with teachers, maintain order generally, see that all the subordinate officers perform their duties, keep the church, the parents, and the community interested in the success of the school, and have a general oversight of all its interests. He should visit the teachers quarterly or oftener, for the purpose of keeping them alive to the work; as far as possible visit the scholars at their homes, and hold himself ready at all times to perform any duty the sick and dying ones may demand of him.

The teachers should encourage the superintendent in every possible manner. He needs their counsel, their prayers, and their personal intercourse to sustain him in the trials and responsibilities of his position. He will have much to depress and dishearten him as he attempts to discharge the solemn obligations imposed upon him. There should be perfect harmony between the superintendent and the teachers. His plans should be in keeping with the ability of those who are expected to execute them, and they should be heartily

seconded by the teachers, and pressed with zeal to a successful issue.

The teachers should never speak lightly of him, or expose his faults publicly. If he is a reasonable man, he will not object to being corrected in a Christian manner, but will prefer to have his faults made known to him, that he may see how others view his actions, and may strive to perfect all his ways. So long as he is in office, he has the right to the hearty support of every teacher in the school. If he is an incompetent officer, any corps of teachers will soon discover it, and the annual election will, no doubt, remedy the evil.

CHAPTER XIV.

The Secretary.

A good secretary is a great help to the superintendent. If he renders himself useful, he can do much in giving strength and growth to the whole school.

He should be at his post as early as the superintendent. His desk should be in front of the school, in a commanding and accessible position, and, if possible, near the superintendent's desk.

As the new scholars come forward, he should record their names in the receiving book, give them a certificate of membership, and it would not be amiss to give them a handsome card, bearing the following:

(NAME OF SCHOOL.)

SCHOLARS' PLEDGES.

So far as possible the scholars of this school will try to keep the following pledges:

1.—We will be present every Sunday.

2.—We will be present at and remain in the class until the school is dismissed.

3.—We will remember to behave in a becoming manner while in the house of God; especially to make no noise during the session of the school.

4.—We will come with the lesson well prepared.

5.—We will have some questions on the lesson ready to ask the teacher.

6.—We will remember the explanations on the lesson.

7.—We invite parents and friends to the school.

8.—We will try to bring a new scholar every Sunday.

9.—We will try to be at church at least once on Sunday.

10.—We will read some portion of the Bible every day.

11.—We will seek the Saviour to-day, and try to bring all relations and friends to Jesus at once.

After enrolment, they would probably be assigned to classes by the superintendent. When scholars are dismissed from the school, it should be made his duty to issue to them certificates of dismission. He should note in his record book the opening exercises, what they consisted of, who participated in them, and any other items of importance. There may have been something remarkable in the weather, or there may have been some other noticeable cause for the attendance being large or small, or there may have been present some distinguished ministers or other personages. The good judgment and careful observation of the secretary will always dictate what is best to record.

He should, of course, note the attendance in the several departments each Sunday, and be able at the end of the quarter, and also at the end of the year, to give a correct report of the at-

tendance, with any other facts that may be interesting.

He should have charge of the class books, see that they are kept correctly by the teachers, write up the names of the scholars in them when necessary, and adopt such rules in his department, not inconsistent with the rules of the school, as will secure its proper and most efficient management.

If any system of rewards is adopted, the circulation of tickets or cards may be assigned to him and his assistants.

For the information of the superintendent, or of those who may canvass for new scholars, he may make out periodically, as may be required, a list of the streets in the neighborhood, with the names of the scholars residing thereon, for the purpose of discovering the localities that need the most attention.

If a register is kept for receiving the signatures of strangers visiting the school, it should be his duty to see that they are properly recorded.

If he is an earnest Christian and a faithful officer, he can render his office a power in the school, and do very much toward giving a correct estimate of its spirit and influence.

CHAPTER XV.

The Supply of Teachers.

THE superintendents of a majority of our Sunday-schools find the labor of keeping up a full supply of teachers for their classes very arduous, and, withal, very perplexing. The causes may be given as follows:

1st. The churches fail to appreciate the Sunday-school as their great assistant in the prosecution of their work. If one-fourth of our church members were actively engaged in the Sunday-school, it would occupy a greatly advanced position in the ranks of Christian enterprise.

2d. The Bible is so little studied, or even read, by the mass of church members, that they are weak in the faith, have poor ideas upon the fundamental principles of the gospel, and are, therefore, incapable of giving instruction in Bible truths.

3d. Many who are competent to teach shrink from the task, and neglect to place themselves in positions they can really fill with honor to themselves and with profit to the cause of Christ. Oh,

that the members of the churches of Christ could apprehend the true dignity of Christian labor; feel that duty is above all consequences, and that some definite field of Christian effort was essential for the exercise of their activities, the development of their faith, and the advancement of the Redeemer's kingdom!

How shall the superintendent maintain a supply of teachers for his school?

1. Acquaint yourself as far as possible with every member of the church with which the school is connected. Visit all who are competent, in any way, to teach; and, if not already engaged, urge them into the service in some capacity. Personal effort by the superintendent will do more than any public notices or invitations that may be given; and it is certainly more successful when prosecuted in the spirit of kindness than all the scolding and complaining that may be indulged in over the neglect and indifference of a church towards the Sunday-school.

As suitable persons unite with the church, or as they come into the neighborhood, or as they may be found at the social and other meetings of the church, they should be solicited to participate in the work of the school.

2. Let the members of adult classes in the school, be constantly reminded that they should, some day, be teachers in the school, and ought to be preparing themselves. As they are needed, the

most competent members of these may be assigned to classes in want of teachers.

3. It is frequently the case that mission schools are better supplied with teachers than the home schools. The enthusiasm for new fields often attracts from the older ones many an active helper. Care should be taken that the workers for these new enterprises be gathered, if possible, from the fields in which they are located. They will probably be more interested, prompt, and regular than any that may be brought from a distance.

4. As a help to permanence and regularity, let the rule be adopted that all new teachers, at given periods, say the first Sunday in each month, before entering finally upon their duties, shall be installed.

The order of exercises may be as follows, the new teachers standing facing the superintendent:

1. Charge to the teachers by the superintendent.
2. Reading the covenant, to which the new teachers give public assent.
3. Prayer.
4. Hand of fellowship.
5. Presentation of a printed copy of the covenant, something like the following;

TEACHERS' COVENANT

Impressed with the serious nature of our work, and the great need for faithfulness in the service of our Master, we, the teachers of this school, have covenanted—

1. To be in regular attendance every Lord's Day, and remain with our classes throughout the entire exercises of the school.

2. To be in our respective classes not later than the hour for opening the school.

3. To provide substitutes for our classes when intending to be absent from the school, or give the superintendent notice beforehand of such intended absence; and, when absent without satisfactory explanation being given to the superintendent, to forfeit our position in the school.

4. To study the lesson of the day previous to entering upon the work of teaching.

5. To attend the weekly teachers' meeting, so far as possible, and to contribute all in our power to its interest and our mutual profit.

6. To encourage the spirit of benevolence in our scholars, and, as an example, to contribute ourselves to the stated collections of the school.

7. To visit, if possible, the scholars of our respective classes at least once in three months.

8. To labor in every possible way to secure the salvation of our individual scholars, and to build up and extend the influence of our school.

The work of the Sunday-school teacher is of so great importance that too much care cannot be exercised in securing a full supply of competent teachers, nor too much solemnity be thrown about the act by which they enter on their responsible work.



CHAPTER XVI.

Discipline.

DISCIPLINE is that which secures submissiveness to order and control. Sunday-school discipline is a successful exercise of authority, by the officer and teacher over the mind and body of the scholar: the scholar yielding cheerful obedience to that authority is the end to be secured by discipline. "Discipline, like the bridle in the hand of a good rider, should exercise its influence without appearing to do so: should be ever active, both as a support and as a restraint, yet seem to lie easily in hand. It must always be ready to check or pull up as occasion may require; and only when the horse is a runaway, should the action of the curb be perceptible."

A teacher may bribe his scholars by presents, so as to produce that degree of subordination which is desirable. This is not true obedience. He may exert arbitrary authority, and be able to compel the scholar to proper action. This is certainly not true obedience. He may bring the scholar, under a

sense of duty growing out of existing relationships, to be willing to execute any wish or command that may be expressed by the teacher. This is real obedience—to do a thing willingly which is required by another. It is the only kind of obedience that can be of any permanent value in the Sunday-school. If the teacher cannot secure that real obedience which is the result of wise discipline, his whole work will be unpleasant, and productive of no good results. Indeed the prosperity of the whole school in all its departments is dependent upon systematic discipline prudently administered.

Good discipline may prevail in the absence of good teaching, but good teaching can never exist in the absence of good discipline. Hence the mind of the scholar must be trained to habits of fixed attention; the body must be habituated to quietude; and this preparation is needed in both, before any instruction can be successfully imparted. Subordination must be secured, so as to enable the teacher to make impressions upon the scholar's mind. It must precede all instruction. The scholar must be in that favorable state which discipline gives, wherein self and all its powers are for the time being made subject to the will of the teacher. Without this self-control and readiness to be handled mentally, there can be no lodgment of what is to be imparted. Unruly, restless, careless, undisciplined scholars will make no advancement. If you would carve a figure upon any given object, that object

must be kept steady; and until the teacher acquires this positive influence over the mind of the scholar, all efforts to interest and instruct are vain and fruitless.

Discipline is also essential for the future development of the scholar. Of course no healthy growth can be expected without it.

The scholar must be gradually educated to the practice of self-discipline. He must be taught the art of self-government as much as any other branch of education, secular or religious. As he relatively advances in this effort, so will he be able to make progress otherwise. The will must bow to discipline, and the scholar must not only realize an expediency in it, but enjoy its exercise as a real pleasure. Successful growth and real attainments may then be safely expected.

How shall this discipline be established?

SELF-GOVERNMENT.—Let the teacher see that this precedes everything else. No one can govern others until he learns how to control himself. Anger has no place here. Authority does not contemplate passion or excitability in tone of voice or in action. A teacher loses his dignity and influence the moment he yields to harshness. His self-control is gone, and he at once falls in the estimation and respect of his scholars. Fretting and scolding will only drive the scholar from him, and bring misery to his own mind as soon as he has exhausted himself. Close familiarity with the scholar is likely to lessen

his respect for the teacher. No teacher should become so frivolous and light as to lose the cordial respect of his pupils. He should not appear to be assuming airs or putting on authority.

If the teacher can so govern his feelings as never to appear vexed or annoyed, he will find that it gives him a wonderful power in the management of his class. He should be uniform in his feelings, and equal and impartial in his treatment. So will he display a trait in self-government that will help him greatly in his work.

A STRONG WILL.—Decision must prevail, but with great kindness. Carry out to the very letter what is decided to be done. Respect must be paid by the teacher to his own rules if he would have his scholars obey them. Few rules should be made, and they should be strictly observed. Say what is meant, and always mean what is said. All requirements should be reasonable, and strictly right; then require for them an implicit and prompt compliance. Self-reliance and fixedness of purpose have great influence in giving a teacher control over others. If he is an honest judge of his own powers, and is able to comprehend the field of mind he has before him to govern and instruct, and firmly fixed in his purposes, he may reasonably expect to succeed.

KINDNESS.—The attendance of the scholars is voluntary, and the whole principle of Sunday-school work is based upon this fact. There is no law to enforce attendance, and parental authority is too

feeble to insure it. The Sunday-school opens a beautiful field for the exercise of practical influence for good upon the great law of love. Kindness is an invisible force of unmeasured power. Not only does it control sweet and amiable temperaments, but it has efficacy to subdue the most violent and unyielding. When all other influences in the hands of the teacher fail, kindness has a singular potency in securing the victory. Let all commands, while given with firmness, be tempered largely with the spirit of love. Much is lost by harsh, cross words and looks. Show authority, make a display of it, and obedience is made far more remote. If a scholar is bad, nothing is gained by telling him he is bad; but prove to him by gentle persuasion that he is out of the way, and you conquer him at once. But what shall we do with the fractious boy, that is a pest to the whole school? Keep him in the school? By all means hold on to him. The teacher's business is to save him if possible. Providence has placed him just there that he might be saved. Teacher, he is a trial, sure enough; but how can you dare venture any other expedient than to hold him under your influence? Will you in a moment of passion fling him from you only to be snatched by the eager grasp of the evil one, who stands ready to hurl him into deeper shades of crime? You may be casting aside one of the Saviour's brightest jewels, crude, rough, and unmannerly as he now seems.

A superintendent of a Western Sunday-school became exhausted in various efforts to control a fractious boy in his school. He had gone from one class to another to the great annoyance of all who had anything to do with him. Finally, the superintendent ejected him from the school, and felt a relief at once. Months rolled around, and word came to him that the boy was lodged in the state's prison for stealing. The superintendent heard it with sorrow, and was mortified at his own severe treatment to the boy. Perhaps the boy would have gone to the penitentiary at any rate; but it might have been better for him to step into the prison from the Sunday-school with its last honest effort for his soul's salvation, than to have graduated from the street with its hardening influences, only to hate and despise religious influences the more.

A veteran Sunday-school superintendent tells a story of his early experience somewhat as follows: He had in his school a vile scamp that no teacher could manage or control. One Sunday the boy was brought up in front of the whole school. He stated that all efforts had been spent to bring him under discipline but to no effect, and appealed to the scholars to say what should be done with him. Many suggestions were received, and at last one little girl cried out, "*Pray for him.*" So he knelt down, and placing his hands on the boy's head prayed for his conversion. Years rolled by, and he was in one of our large western cities spending the

Lord's Day. He inquired for the best managed mission Sunday-school in the city. He was directed to a large, flourishing school in the suburbs. Finding it, he went in to catch, if possible, some new ideas. He was invited to address the school, and did so. He told where he had labored in early life. The scenes he pictured were too vivid for the superintendent of the school, who, springing to his feet, asked him if he was Mr. T———, of such and such a place. He said he was. Then the superintendent inquired if he remembered that red-headed scamp of a boy over whom he prayed publicly so many years ago. The event was recalled, and he acknowledged himself to be the identical person. Tears of joy flowed from their eyes as they embraced each other. It was an affecting scene and a striking illustration of what can be done with fractious boys, when God's Holy Spirit is invoked to do the work for us.

FAITHFULNESS.—The exhibition of this on the part of the teacher will tend very much to maintain good discipline. His promptness and regularity at the school at the hour for opening, his presence at the teachers' meetings, his own ready obedience to all the rules of the school, his personal participation in the exercises of singing, praying, and reading, and also in the stated collections of the school—all these will tell. If the teacher has the interest of the school at heart, and manifests that devotion to its welfare which it

demands, he will have but little trouble in imparting the same spirit to the members of his class.

The following influences may be used to secure submission to discipline:

1. *The child's desire for praise.* Love of approbation is a prominent trait of human nature, and the actions of children are much affected when the teacher appeals to it. If a scholar deports himself correctly, and his lessons are well learned, there can be no harm in the teacher's showing his appreciation of the scholar's effort and manifesting pleasure at the result. The scholar looks for it and is deserving of it. He should be encouraged at every step he makes, and stimulated to higher and more perfect attainments. Care should of course be exercised, and an excess of praise avoided, which may spoil the child.

2. *The child's desire for knowledge.* A curiosity to *know* pervades the mind of the child. It is a wrong notion that the mind has a repugnance to knowledge, rather than a natural taste for it. The mind has an appetite for knowledge, as the body has for food. Truth is the food of the mind, and it craves it. The child will have knowledge, whether the teacher gives it or not. The great fault in some teachers is that they do not know the character of the child's mind, and how to reach it, and plant the kind of knowledge that is pleasing and profitable.

3. *The child's desire for doing something.* Children are far from being idle creatures. Their

natural activity drives them to employment. It is the privilege of the teacher to train them to acts that will gratify their desire for employment, and at the same time successfully impart that religious instruction offered in the Sunday-school.

The teacher must acquaint himself with those employments which the mind of the child is most fond of, and so present what he has to teach as to be able to win for his teaching the hearty response of the child.

4. *The child's love for the teacher.* Supposing that the teacher has secured the confidence and love of the scholar, he has at his command the highest and holiest influence he could possibly desire. To sway and control a human mind placed under his care—what an honor! The child's warm, tender, generous love clinging to the teacher, as a real object of affection, is a thing of beauty. The golden chain is perfected then, and the teacher has gained all he could wish for.

The superintendent has a share in the work of maintaining discipline in the school. Upon him rests largely the details that are to be put forward for its constant support.

His means for securing discipline will be:

1. *By working through the teachers.* If he has their respect and they are attached to him, he will be able to infuse his ideas into their system of management. His power to mould them will rest very much upon his personal enthusiasm for his own

ideas on the subject, and his ability to influence other minds about him. To accomplish this, much will depend upon the standard of discipline he aims to establish. The higher he puts it, all things being equal, the more perfect will be the results upon the school. The more he mingles with the teachers at their homes and elsewhere, and the better he is able to retain their confidence and esteem, the more certainly will he stamp his own individuality upon them to influence them in all their efforts.

2. *By the power of his eye.* A superintendent who constantly rings his bell, stamps his foot, claps his hands, screams aloud in attempts to obtain order, will certainly fail to gain that high degree of discipline that should mark every Sunday-school, and he is not likely to reach even the point he is aiming at. True dignity, self-possession, and self-control, with a presence commanding respect, should be enough, with the aid of efficient teachers, to maintain complete discipline in any school. The eye should be made a great ruling power. A look should be more potent than the sound of any bell, and the superintendent should train himself to *look* his school into silence, and that instantly. A glance of his eye should be enough for the teacher and his whole class to respond with ready obedience, and thus secure the most complete observance of order.

3. *By making as few rules as possible.* Rules are requisite to good discipline. The wise superintend-

ent makes but few, and has a high personal regard for them—so great a regard that he obeys them himself; the consequence is the teachers and scholars follow his example. Avoid all unnecessary rules, and see that those that are made are strictly observed. There is no necessity for harshness, anger, or cruelty in their enforcement. Nor is there need for scolding or threatening. If a rule is not agreeable to the majority, let it be expunged; but so long as the rules exist, they should be closely observed.



CHAPTER XVII.

REPORTS.

IT seems fitting that the officers and teachers of the Sunday-school should present reports of their several departments at stated periods. Their accountability should be constantly kept before them, and the superintendent is no more exempt from the duty of accounting to the school for the trust committed to him than any other officer or teacher in the school.

Reports promote a systematic order of things, prompt to faithfulness, and are constant reminders to the teachers of their relations to the school, to the parents, and to the scholars.

No better time can be chosen for handing in these reports than the end of each quarter—the last Sunday of March, June, September, and December. They can be condensed, as also the reports of all the other officers, by the superintendent, and presented in his own report on the following Sunday, at the regular quarterly meeting of the school, if such a meeting is held.

The names and numbers of the classes reporting might be given publicly, and the class presenting the most perfect report might be awarded a handsome banner, to be retained by the class for the succeeding three months.

The reports may be prepared on printed blanks, somewhat as follows:

.....SUNDAY-SCHOOL.

TEACHER'S QUARTERLY REPORT.

Class No......*Taught by*.....

1. How many scholars belong to your class?.....
2. How many scholars have left it during the quarter?
3. Give the causes for leaving.....

.....

.....

4. No. of scholars visited by you during the quarter.....
5. No. of scholars present every Sunday in the quarter (Give their names on the back of this report.)
6. No. of Sundays you have been present during the quarter.....
7. How many of your scholars attend church regularly
8. No. of scholars who have recited the lesson every Sunday in the quarter.....
9. State any facts connected with your class that will be of interest to the school.....

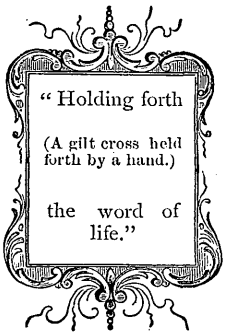
Teachers will please have this report ready to hand in on the last Sunday of March, June, September, and December.

.....Supt.

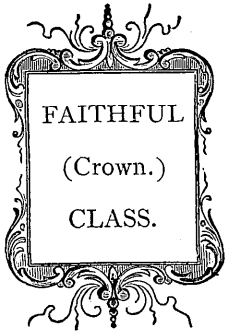
The banners may be of silk, handsomely trimmed with gold fringe. One side should be of dark blue silk, and the other a bright crimson. Other combinations of colors would be equally appropriate, and may be selected according to taste.

The following inscription would not be out of place. Other designs may be adopted, which would be as beautiful and significant:

CRIMSON SIDE.



BLUE SIDE.



A moderate use of such incentives is useful and productive, very often, of great good.



CHAPTER XVIII.

Class Books.

EVERY class should be permanently located, by assigning it to a fixed place in the school room. For easy reference they should be numbered, and there can be no objection to their adopting suitable names and mottoes. If a handsome banner can be procured for each one, containing the number, name, and motto, they would present quite a beautiful array in the school.

Class books are hard things for the secretary to attend to, owing to the careless manner in which they are kept by a great many teachers. When they are well kept, they are of great service to the teacher, the secretary, and often to the superintendent.

The chief object of the class book is to record the name, attendance, and residence of the scholars. If the teachers were all regular in their attendance, and would always bring their class books with them to school, and take care of them during the week, it would be well to give them full possession. But in the absence of this, and owing to the careless man-

ner in which they would be written up, it is best, on the whole, to require that they be left with the secretary at the close of the school. If left with him, he could make all necessary changes in them during the week. A slip, somewhat as follows, pasted on the back of each of the class books, would not be out of place:

Class No......

.....*Teacher.*

RULES TO BE OBSERVED.

1. Leave your class book in the pew at the close of the school.

2. Do not write in your class book except to mark the attendance, viz.: a full stroke from right to left.

3. Admit no new scholars into your class until they receive a certificate of membership.

4. Report new scholars by writing their names on a slip of paper, and leave it in your class book. The secretary will insert the names in the book.

5. Preserve STRICT ORDER in your class, and permit no scholar to leave the room without permission of the superintendent.

6. Do not receive scholars from other classes in the school without the consent of the superintendent.

.....SUPERINTENDENT.

SUGGESTIONS.

Pray for your scholars EVERY DAY; urge them to accept Christ NOW. Talk to them PERSONALLY on the subject. Induce them to attend every means of grace.—"He that winneth souls is wise.'

CHAPTER XIX.

Question Books and Questions.

QUESTION BOOKS are so numerous, and of such varieties and degrees of excellence, that it is almost impossible to recommend any particular one. They can be used with great profit by some teachers, and should be used if any real assistance can be derived from them. If they are suggestive, so far do they become useful; but if they are to be followed to the letter, and are props and crutches for the mind to lean upon, they become positively harmful.* It is generally best not to take them into the class. If used there, the tendency is to chill and embarrass both teacher and scholar. It is better not to depend upon such aids; but from the truth itself construct such questions as may be pertinent to the lesson, and that will call into activity the thoughts of the scholars.

* The Bible Lessons issued by the American Baptist Publication Society, separately and in the *Baptist Teacher*, will be found to meet the author's idea, and to be useful as a guide to both teacher and scholar.—EDITOR.

A few suggestions as to the kind of questions to ask:

1. Questions of examination: to learn the extent of the scholars' information upon the lesson.

2. Questions that will place the facts of the lesson and all its leading ideas, in the minds of the scholars.

3. Questions that will draw out all that has been instilled into the scholars' minds.

4. Questions that will help the scholars to apply the truths learned to every day life.

Leading questions involving the answer should be omitted.

It certainly would be of great assistance to the teacher if he could have his questions carefully prepared beforehand, and put in a form that would be definite and unmistakable, and secure correct and well-defined answers. Great simplicity of language should be used. The tone of voice should be pleasant and cheerful, with considerable life and animation in the style, as if the teacher well understood the purport of the question himself.

Questions that will arouse thought in the mind of the scholar, that will set him thinking independently for himself, are the real questions to be used by the teacher. Successful teaching does not consist in the vast amount of valuable information imparted, nor the amount of matter temporarily lodged in the mind of the scholar, but it is rather to be measured by the amount of good service the mind of the scholar has been induced to perform for itself.

CHAPTER XX.

Reward System.

THE system of rewards may be introduced with advantage to a certain extent. Where it can be arranged so as to be a healthy stimulant to regularity in attendance, to the recitation of the regular lesson and additional verses of Scripture, and when it can be used to awaken a spirit of earnestness in bringing in those who are not in the habit of attending Sunday-school, there can be no harm in the system, provided it is judiciously managed. Giving rewards, however, can be carried to an extreme that is decidedly hurtful, especially where the scholars are led to work for no higher end than the gaining of the prizes offered.

To avoid this the superintendent and teachers should constantly aim to excite the scholars to a faithful discharge of duty from principle and a sense of moral obligation, rather than from a desire to obtain any reward. Whatever system may be adopted for the awarding of prizes, that is decidedly the best which affords an equal chance to all the scholars in the school for successful competition.

Where only a few prizes are set before the scholars, and all are invited to compete for them, an unhappy spirit of rivalry enters often to create jealousy and lead to the adoption of unfair measures to be successful. Give all in the school an equal opportunity to do their best, and reward all according to their merit.

The following plan has been successful in many schools:

For attendance each Sunday the scholars are presented with a *red* ticket as follows:

(Name of School.)

(*Place.*)

Presented to the bearer for attendance.

.....Supt.

The name of the school being inserted prevents trading with the scholars of other schools, which is very frequently done where tickets bearing simply Scripture texts are used.

For the perfect recitation of the regular lesson, a *green* ticket, such as the following:

(Name of school, etc.)

PRESENTED TO THE BEARER FOR

Reciting the Sunday lesson.

.....Supt.

For every six verses of Scripture recited, in addition to the lesson, a *white* ticket, bearing the following:

(Name of school, etc.)

Presented to the bearer for reciting six verses of Scripture, in addition to the Sunday lesson.

..... Supt.

Too often children are allowed to spend the whole of the time allotted to the lesson in reciting scores and hundreds of verses, to the exclusion of the lesson of the day. It is a good rule to require the recitation of the Sunday lesson before any credits can be given for other Scripture recitations.

For every new scholar introduced, a *yellow* ticket, bearing the following:

(Name of school.)

(*Place.*)

For bringing in one new scholar.

.....Supt.

For the return of any six tickets thus described, a *blue* ticket, for the sake of convenience, is given in exchange when called for, bearing the following:

(Name of school.)
(*Place.*)
EXCHANGE TICKET,
For six of any other tickets issued by this school.
..... Supt.

On the last Sunday of March, June, September, and December, the scholars desiring prizes hand in to the secretary their names, and the tickets they have accumulated during the entire quarter, stating the kind of prize they desire.

Ten exchange tickets secure a Testament; twenty exchange tickets secure a Bible. Odd numbers of tickets will not be received. Very often a scholar has already gained both a Bible and a Testament, and, therefore, will not desire them again. A copy of Bunyan's Pilgrim's Progress, or some other religious book, or a photograph album, or a handsome picture, is given in proportion to the number of tickets returned—each exchange ticket being estimated as worth five cents.

On the first Sunday of January, April, July, and October, being the regular periods for presenting prizes, the scholars entitled to them come forward to the superintendent's desk, at such time as he directs, and, being arranged in a circle, the pastor or superintendent presents the prizes with some appropriate remarks. Having received their rewards, they quietly resume their seats.

Each prize contains a printed slip pasted inside the cover, on which the name of the scholar is written, with the date of presentation, something like the following:

(Name of scholar.)

A PRESENT FROM THE

(*Name of school.*)

... 18...

..... Supt.

The system can be worked to very good advantage. It will do this, if no more—secure regularity in attendance, systematic study of the Scriptures, and the introduction of a large number of new scholars into the school.

The Infant Department, if the school is large enough, may furnish a green ticket, bearing the following, for the bringing in of each new scholar:

INFANT DEPARTMENT.

(Name of school.)

For bringing in one new scholar.

..... Supt.

A blue ticket, bearing the following, for attendance each Sunday:

INFANT DEPARTMENT.

(Name of school, etc.)

ATTENDANCE.

.....Supt.

The following may be used as an exchange ticket for any six tickets issued from this department. Let it be on red card, and read thus:

INFANT DEPARTMENT.
(Name of school, etc.)
EXCHANGE TICKET.
For any six tickets issued by this department.
.....Supt.

On the return of six exchange tickets, a picture-book or a handsome card will not be inappropriate as a reward.

There are advantages in having stated periods for distributing rewards to the scholars. Children are strict observers, and any failure on the part of the superintendent or teacher to comply with promises made, results in evil not easily remedied. Therefore, it seems best to have fixed rules regarding such promises, and stated periods when they are to be redeemed. If any mistakes are to be made at all, care should be taken that they occur on the side of

liberality, and according to strict principles of integrity and faithfulness to the scholars.

In addition to the system of tickets, a plan something like the following, may have great influence upon scholars:

On the last Sunday in March, June, September, and December, require the teachers to hand in to the superintendent the names of such scholars as have been present every Sunday during the quarter just ended. This can be done on a slip of paper, or, if the teachers are required to hand in quarterly reports, the names of these faithful ones may be written on the back of these reports. The superintendent should keep a book, entitled, The Roll of Honor, in which these names are enrolled with great care. On the first Sunday in April, when the other rewards are distributed, let these names be read publicly from the superintendent's desk, and the scholars so named come forward. They may be presented with a silk badge, about one inch in width, and about five inches in length, hemmed at the top, and fringed at the bottom, and bearing the following inscription printed upon it:

FAITHFUL BAND.

(*Name of school.*)

3.

Likewise on the first Sunday of July, October, and January, similar badges may be awarded to those who have attended faithfully every Sunday for one, two, three, or four quarters. The figure on the badge may indicate the number of months they have been faithful—three, six, or nine, as the case may be. It is well also to change the colors. Thus the badge for three months may be of yellow ribbon; for six months, pink; for nine months, red; for twelve months, blue. If it is preferred, those who have been present during the entire year, may be awarded a nice silver badge, bearing a suitable emblem, and the name of the school. These badges may be worn by the scholars during the session of the school. The expense of these little tokens of recognition is very small indeed, compared with the good results that so frequently follow them.

It is well at the beginning of the year to recognize the faithfulness of the teachers also. Those who were present every Sunday during the previous year may be rewarded with a handsome book, a picture, an album, or an appropriate badge of gold or silver, bearing fitting inscriptions. Faithfulness in the teacher or in the scholar should always be duly recognized by the superintendent in some form. Nothing, aside from divine grace, tends to encourage good order, and awaken an earnest determination to continued regularity and faithfulness, more than a proper appreciation by the head of the school of what has been done.

CHAPTER XXI.

SUNDAY-SCHOOL ADDRESSES.

NOTHING is more injurious to a Sunday-school than the practice of inviting visitors to make addresses during the session or at the close of the school. Such indiscriminate speech-making brings mischief with it.

The invitation is generally given out of courtesy; but it is really at the expense of the visitor, and especially that of the school.

The visitor will in all probability be unacquainted with the lesson which the teachers have been endeavoring to unfold; hence his remarks will be at random, and must in the majority of instances tend to disturb the impressions made by the teachers, who have been trying to lead the minds of the scholars in a given line of thought.

If the superintendent really wishes an address from a visitor: if he has ten minutes of time that he desires to use in that way, and the visitor is well known to him as an attractive and instructive speaker to children, and is acquainted with the lesson of the

day, there can be no harm in asking him to spend the allotted time in impressing some portion of the lesson under consideration upon the minds of the scholars. But if a mere desultory talk, mere story-telling, is to be entered into, the time will not only be lost, but positive harm will be done to the school.

Too many incompetent men make a practice of visiting schools with the expectation of being invited to speak, and always feel slighted and hurt if neglected. Such persons should never be invited. Ask only such speakers as will actually profit the school.

The pastor and superintendent should study to interest and instruct the school themselves, so that they may avoid resorting to such dangerous experiments.

There are times when the school may with profit dispense with lessons, and spend the time in singing and hearing brief addresses from those who are competent, and who may be previously invited to speak. Such occasions lend variety and attractiveness to the exercises.

A few hints upon the preparation of Sunday-school addresses may not be out of place.

Comprehend fully the subject to be presented. The mind should grasp it and the heart should be so influenced by it, that the deepest sympathy may be secured for it. Some systematic arrangement of the ideas to be presented ought not to be omitted.

A plan should mark the entire address, so that kindred ideas may go in company, and so that all its parts may be logically presented. Each idea should be readily clothed with appropriate words and in such language as will be best adapted to reach the minds of the children. Ease, naturalness, self-possession, earnestness, and vivacity, are points that must be cultivated if attention is to be secured.

The following outlines of Sunday-school addresses are given simply by way of suggestion. They are skeletons that can be filled up to the liking of any thoughtful mind:

I. JESUS AS A FRIEND.

1. *Tried.*—How often have we tested him, and he never failed us.

2. *Rich.*—Owns the world; all things are his, in heaven and earth.

3. *Useful.*—Worldly friends of little use compared to him who is able to save.

4. *Eternal.*—No end to his friendship; lasts forever.

II. JESUS OUR FRIEND.

1. *Oldest friend.*—Knew us from all eternity, knew all our parents.

2. *Kindest friend.*—Save us in ruin, ran to save our souls.

3. *Nearest friend.*—Never away from us, ready at our call.

III. THE BELIEVER IN JESUS HAS

SALVATION.
SATISFACTION.
SECURITY.

SALVATION IS



U I L.
* Sing "There is a fountain," etc.
R E S H.
* Sing "'Tis religion that can give."
R E E.
* Sing "I'm glad salvation's free."

* These songs may be sung as each point is explained.

1. *Salvation*, from sin and endless death.
2. *Satisfaction*, peace, contentment, rest, hope.
3. *Security*, eternal life, soul safety, Satan cannot harm.

IV. WHERE TO SEEK JESUS.

1. *In the Bible.*—He is revealed in so many delightful forms. As Pearl, Light, Gold, Food, Water, Star, Sun, etc.

2. *In the Closet.*—Jesus loved solitude. We may find him when we enter into secret prayer.

3. *In the Church.*—Jesus loves to meet his followers in the place where he has recorded his name.

V. WORK FOR JESUS.

Brings to the soul

1. *Health.*—Workingman is healthy. Work for Jesus keeps spiritual nature healthy.

2. *Strength.*—Work gathers new strength to body. Work for Jesus helps growth in grace.

3. *Wealth.*—Work brings earthly riches. Work for Jesus enriches soul here and hereafter.

VI. LOVE.

Shows itself in

1. Kind feelings.
2. Kind looks.
3. Kind words.
4. Kind acts.

VII. COME TO JESUS.

1. *Who says come?*
 1. Jesus, Son of God.
 2. Jesus, the Lamb slain.
 3. Jesus, the risen and ascended Lord.

 Who are invited?
 1. Christians who feel they are weak.
 2. Young inquirers, asking the way.
 3. All who are sinners.

3. *For what should they come?*
 1. For pardon, by faith in Jesus.
 2. For peace in believing.
 3. To learn how to live holy lives.

4. *When to come?*
 1. In youth, while easy to come.
 2. In youth, before habits are fixed.
 3. Now, without delay.

Happy illustrations thrown in to explain and enforce these points will aid very much in rendering these or any like efforts pleasing, impressive, and instructive.

The plants and trees of the Bible are interesting to children. The following is a specimen address:

THE PALM TREE.

"The righteous shall flourish like the palm tree."—*Psalm* xcii. 12.

The palm tree of Scripture, sometimes called the date tree, and sometimes the "Tree of the Desert," is found in Arabia, Egypt, and other countries where the climate is hot and the soil is sandy. It flourished in Palestine centuries ago, but is not found there now to any extent. Jericho was called the "City

of Palms." Phœnicia has been called the "Land of Palms." Palmyra was a city which Solomon built and called by that name because of the palm trees surrounding it. Bethany means "House of Dates," and Mount Olivet abounded with palms, and no doubt afforded the people palm branches when they followed Jesus on his triumphal march into Jerusalem. David compares the righteous to this tree, and Solomon compares the church to it. It has been the theme of poets, the delight of travelers, honored and blest by people of all lands, and often called "the servant of God and friend of man." Let us draw some lessons from this tree as we try to describe it:

I. BEAUTY.

1. Its *uprightness* gives it beauty. See how straight and even it is. No ugly knots, no crooked branches, interfere with its stately grandeur. We speak of straightforward men: men are said to be straight-up-and-down; straight in all they do; *upright* men; honest men; just men. There is beauty in such characters.

Solomon says of the church, "Thy stature is like the palm." The beauty of the church, her grandeur, and her glory consist largely in correctness and uprightness in outward acts, prompted by an inward purity and holiness of heart.

2. Its *height* gives it beauty. The palm grows to be one hundred feet high, and some kinds grow still higher. It has no branches, but the leaves at the top reach out some six or eight feet in length, making in some varieties a bunch in the form of a cabbage. As the tree grows upward the lower leaves fall off, which gives it a naked look, but tends to impress it with a grand and commanding appearance. It seems to be aspiring upwards. Its Hebrew name, Tamar, means "*uprising.*" How suggestive to us! Some men aspire after riches, honor, position, and power. Poor are all these compared with heavenly things. Let the sight of the palm tree incite us to a holy aspiration, an uprising, a reaching after heavenly riches, heavenly wisdom, and those things far above this vain and sinful world.

II. GROWTH.

1. The palm tree is generally found *near springs or streams of water.*

Travelers on the desert, with hot sand beneath and a scorching sun above, find it a wonderful relief to see, after a long march, the towering palm. They are sure to find fresh water for themselves and camels.

As the palm surely needs water to live by, so our souls cannot live without Jesus Christ, the fountain of living water, and the nearer we are to him, our comfort and source of life, the more shall we thrive and flourish. David says, "The righteous shall flourish like the palm." They flourish so long as they have this vital union with Jesus. As the palm is a sure sign of water to the traveler, so we should be signs pointing souls to the Living Water, ready to lead them to it.

2. The palm grows *inwardly.*

Some trees grow outwardly, increasing their wood on the outside; but the palm belongs to the family of trees that increase their wood from the inside, so that the trunk is enlarged from the inward growth. So "the righteous flourish like the palm trees." Inward growth, enlargement of soul, is growing in love to God, love to men, and a growing in knowledge of God and his works.

III. USEFULNESS.

1. *Fruitfulness.* The date palm tree yields from three hundred to four hundred pounds of dates annually, and as it reaches old age yields the richest and most abundant crop. It is a tree of life to the people. They watch for the date harvest, as we look for a wheat or corn crop, because they and their animals depend largely on the various kinds of palms for much of their food. Besides, the uses of the palm are almost innumerable. The Syrians tell us of three hundred and sixty different uses it is put to. Not a particle of the tree is lost; but all applied to some good purpose. Like the palm, let us be useful and abundant in good works.

Let our whole body—eyes, hands, feet, and brains—all be given for the sake of Christ. Let the whole life—youth, manhood, middle age, and old age—be fruitful for the Master.

2. *An emblem of victory.*

The ancients called the palm "Phœnix"—"Immortal." Young shoots spring from the parent stem, though it be leveled to the ground. It would seem impossible to kill the tree. Hence, in all ages, by all people, it has been regarded as the emblem of victory. Let us emulate the nature and spirit of the palm to conquer and overcome, and be conquerors over sin and Satan—then shall come the victory God would have us win. Only those *who overcome* are to receive the promised crown of rejoicing.

Solomon carved on the temple walls figures of cherubim and *palms*—thus associating palms with heavenly beings.

Those who have come out of great tribulation, and have washed their robes in the blood of the Lamb, will be crowned with heavenly honors. Those conquerors who have fought their way up to the golden city shall not only be made happy with the crown, the harp, and the robe, but shall have their joys made perfect when they bear with them the *palm*, the emblem and assurance of victory and immortality.



CHAPTER XXII.

Contributions.

SUNDAY-SCHOOL scholars should be educated in active beneficence as much as in any other Christian duty. Train the children to contribute systematically of their substance, and we shall have a generation of more earnest and liberal Christians in the future.

The sphere in which practical beneficence can be profitably exercised, was certainly never more extended, and the need for proper education on this subject was never any greater than at present.

Suitable objects should he kept constantly before the scholars if their sympathies are to be enlisted; and no more than one object, at any given time, should command their attention. A greater number might tax them too much and repel rather than win them. It might be arranged that the benevolent fund of the school, should be divided between any four objects that might be agreed upon, and that the contributions of each quarter be appropriated accordingly. Thus for example:

1st Quarter, Jan., Feb., March, Home Missions
2d Quarter, April, May, June, Foreign Missions.
3d Quarter, July, Aug., Sept., The Poor.
4th Quarter, Oct., Nov., Dec., School Expenses.

Objects that will call out the largest measure of sympathy from the school at large, should be the ones to select from time to time.*

Whatever is done, let the object be constantly kept before the school and its worthiness fixed beyond a doubt, if there is to be a hearty response secured from the teachers and scholars.

There are several modes of raising the fund.

1. By passing the baskets or boxes around to all who are present, and announcing the amount collected before the school is dismissed.

2. By placing the funds collected by each class in the hands of their respective teachers, to remain there until the end of the month or quarter, when they may be placed with the treasurer of the school.

3. Small envelopes may be given to each of the teachers, with their class-books, at the opening of the school. The collection of each class may thus be kept separate, the teacher placing the money in

* A number of schools make regular contributions to the Sunday-school missionary work of the American Baptist Publication Society. The scholars become greatly interested in the supply of destitute schools with books, libraries, and papers. Letters of acknowledgment from the school aided are sent by the society to the school sending donations, and these have been found to deepen the interest.—EDITOR,

the envelope, marking thereon the number of his class, and the amount of the contribution, and depositing the same, each Sunday, in the baskets as they are passed around.

4. A box might be made twelve inches square, and about three inches deep, divided into sixteen apartments of three inches square. The lid may be perforated so as to admit of a deposit of coin or currency in these several divisions, or apartments, which should be numbered from one to sixteen, to correspond with the number of the classes.

At the close of the school let the box be placed on the secretary's desk; the scholars may then come forward, one from each class, and make their deposit in the box, in the apartment corresponding in number to their several classes.

At the end of the quarter the treasurer may count the money contributed by each class. Banners may be awarded to the class of boys, and the class of girls contributing the largest amount.

Every school must adopt its own plans for drawing out the benevolent impulses of the scholars. Unless the object is one that commands earnest sympathy, and unless the superintendent or treasurer takes the cause in hand to give it special attention, awakening the teachers and scholars to personal interest in it, the whole system will fall to pieces. Any system will fail unless faithfully supported.

CHAPTER XXIII.

Uniform Lessons.

THE idea of having a uniform lesson for all the departments of the Sunday-school, is coming to be generally adopted in this country. It has been carried to such an extent that a large proportion of the Sunday-schools of America have adopted a uniform series of lessons, upon which many of our religious newspapers publish notes and illustrations, for the assistance of teachers.

There seems to be a singular beauty and power in such a happy unity of thought in the hearts of so many hundreds of thousands upon the same day throughout the land. The sight must not only be acceptable to God, but must be productive of great good to the Master's cause. At the same time, to any school adopting the system it must be of great advantage.

It helps the preparation of the lesson on the part of the teacher and scholar. The teacher who studies and has about him a class of loving scholars, cannot appear before them well prepared to interest and in-

struct them without stimulating them to follow his good example. If several members of a family are connected with as many different classes in the school, there will be, in case they are fond of study, a happy emulation among them all with their teachers to have their lessons well prepared.

The blending of effort and thought through the school, is good in its effects.

If one single truth can be successfully impressed upon the school each Sunday, a great and good work will be accomplished.

The adult classes, as also the intermediate and primary classes, will of course have the lesson presented in a manner appropriate to them.

A review of the lesson on the blackboard, or otherwise, by the pastor or superintendent towards the close of the school, if presented in an attractive and impressive manner, is always profitable to the school. This can only be done where uniform lessons prevail.

The general exercises are all improved, where one lesson prevails over the entire school.

The prayers and hymns, being brought into requisition to enforce the leading thought of the day, gather new life and power to themselves, and give to the entire exercises a tone and harmony that are in themselves really effective.

Teachers' Meeting for the study of the lesson, so essential to the success of any school, cannot be held in the absence of uniform lessons.

CHAPTER XXIV.

READING.

LORD BACON says: "Reading makes a *full* man; conversation a *ready* man; writing an *exact* man." The teacher needs not only a well-stored mind, but a mind kept fresh and vigorous by a continued intercourse with the imperishable world of thought. The work of imparting knowledge is a constant draft upon his intellectual storehouse. He is spending continually, and hence the importance of receiving continually, in order that his supply may be kept fresh and ample. Reading is one of his chief means of mental improvement. The more extensive his range of knowledge may be, and the more he puts in practice what he knows, the greater will be his efficiency and usefulness. Clarendon says: "He who loves not books before he comes to thirty years of age, will hardly love them enough afterward to understand them." Love for books we must insert as among the qualifications of the good Sunday-school teacher.

It is not proposed herein to direct the teacher in his reading, or even to suggest any particular course for him to pursue, further than to say, he should make a large proportion of his reading tributary to his work. If his reading is very extensive and takes a wide range, the sacred calling in which he is engaged should be kept prominently in view, that whatever will promote its prosecution may be consecrated to its service. If he seeks at all for qualification by means of extensive reading, his library must possess a good share of such books as will directly assist him in his work, embracing every feature of it, and his books should increase as his taste may direct and his means afford.

The grand object of all reading should be chiefly to give strength and tone to the mind; in short, for self improvement. To this end care should be taken not to read too much, and to pay great attention, that what is read may be well digested, and put to proper use. The aim of the reader should not be to get *so much* out of the author, but rather to use him as an instrument to discover the possessions of one's own mind.

Suggestions and inspirations arouse the intellect to act for itself, and to produce fruits of its own activity. Often in reading, a single word or sentence presents an idea that is sufficient to awaken the mind and give it grand conceptions that may be really new to itself. Such books as will make us think the most are not only the most profitable,

but are the ones that strike the deepest roots in our memory and in our affections.

"Books, like friends, should be well chosen."

Reading should be slow. Thought and discrimination should accompany it, if any real good is to be derived from it,

Dr. Johnson says: "What we read with inclination makes a stronger impression. If we read without inclination, half the mind is employed in fixing the attention. So there is but half to be employed on what we read."

The greater part of that which is read is soon forgotten, and unless some system is adopted for storing that which is worth saving, the reader will find himself going over a great deal of matter with but little profit.

The habit of reading with pencil in hand, and marking on the margin of the page such paragraphs as are worthy of preservation is a good one, or they may be inserted in a note-book provided for that purpose. The author has used the following marks with much profit to himself in reading:

< Signifies—Study this paragraph.

‖ Good sentiment; agree with it.

† Fits my work. (May be an illustration.) Useful in a lesson or an address.

(Comforting.

* Insert this in my Index Rerum.



CHAPTER XXV.

STUDY.

PAUL says to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It is a wise admonition, worthy the careful attention of every Sunday-school teacher. Let us examine

I. THE OBJECT OF STUDY.

The Sunday-school teacher studies *to acquire knowledge.* Other things may come into our possession by purchase or by gift, but knowledge is to be gained only by study. If the city is to be supplied with water, the reservoir must be constantly supplied. In like manner, if truth is to be imparted, the mind must be abundantly stored, and accustomed to retain, especially that which is to be communicated to others. Hard study is the price of the Sunday-school teacher's excellence, and short of this, he may look for no eminence as a workman in the Master's vineyard. If you would reach the

mountain's top, it will not do to stand still and wish you were there. An honest effort must be made to reach it. So intellectual progress is not a matter of chance, but of personal, and, perhaps, of a very laborious struggle.

Another object for which the Sunday-school teacher studies is *to discipline the mind.* The mental nature is capable of vast development; this development is necessary to fit it for its various fields of labor, and nothing but the discipline of study can secure this. The earth brings forth her harvest, but not without an effort, preceded by a series of conspiring influences that have been at work, perhaps, for a long time. Wealth is generally secured only as a reward of many an hour of toil. So the rich treasure of a well-disciplined mind is secured only by mental activity. The mental faculties are brought out by being kept in active use. For example, the imagination, understanding, and reason, can only be strengthened by active employment; hence the necessity of culture.

Usefulness is another end to be obtained by study. The Sunday-school teacher studies that he may devote his acquired knowledge and well-disciplined mind to the interests of his Master. The polished and refined mind enjoys the greater ability to be useful. Knowledge benefits its possessor but little until he puts it to some practical use. Impart to the mind of another what you have acquired, and you may enjoy the blessed consciousness of having

employed your talents for the glory of the Master; and not only so, but in giving, the giver is blest in the clearer and stronger conception of what he has imparted.

II. What to Study.

Self. As a teacher of the young, his own heart should be right before God. He is sent as a messenger to dying souls, and, therefore, demands a Christian qualification. Piety, purity of motives, consistency in private life should receive from the Sunday-school teacher the most serious and careful attention. He should so study that, by the help of divine grace, he may be able to conform his life to that of the Great Teacher, and to adapt himself, his plans of work, and his methods of teaching, to the field he assumes to cultivate. Such are best fitted to teach the way to Christ; and, indeed, how can any teacher successfully lead the young to Christ, who has not himself earnestly sought and found him?

Self is the most difficult of all objects of study, and least understood. Nevertheless, if the teacher would be wise, he must give earnest heed to the admonition of the ancients, "*Know thyself.*"

The scholars. These are like so many books laid before the teacher for his careful investigation, each possessing its own peculiarity. They constitute the material upon which he is to operate. They are placed before him that he may lead them to the feet

of Jesus Christ. Before he can accomplish much, he must know something of the nature of the material he is to deal with. The many gateways to the hearts of these precious ones must be well understood before possession can be taken, and without possession of these hearts, no great influence can be exerted upon their minds.

He who would fashion living, immortal minds for the glory of the Master, must prayerfully study the nature of those minds, and the laws to which they are subject. He will have a variety of characters to deal with, each requiring particular treatment. Hence each demands special study. Some will be moved by argument and reason; some by emotional forces; some by earnestness; some by tenderness; and some by an appeal to their higher nature. The teacher should endeavor to understand these various classes, and know how benevolence can be developed, how studious habits can be secured, and how love and obedience and other graces can be fostered.

The home life, the street life, the likes, the dislikes, the associations, as well as the disposition and temperament of every scholar must be made the subject of careful study.

As the mind and body are so intimately connected, the teacher, of course, will not omit to give some consideration to the physical structure of each of his scholars, that their comfort may be sought, and that an excessive draft upon their intellectual powers may be avoided.

The Bible. This is the great text-book of the Sunday-school teacher; and must, therefore, be his constant class-book and his chief subject of study. He should become familiar with all its parts, and to this end the Bible must be his most intimate companion. Its genuineness, its inspiration, and its interpretation, if carefully studied, render it in the hands of an intelligent teacher a formidable weapon. As to its contents, the details are to be applied to the several wants that arise. Its history will aid to the understanding of prophecy; its types will unfold doctrines; its biographies will illustrate experience; while its chronology, its geography, the manners and customs of the people mentioned, and the figurative language with which it abounds, throw open a vast field for study unsurpassed for beauty and attractiveness. Indeed all its parts afford appropriate and important subjects, worthy of the most thorough investigation. The Bible to the Christian teacher is truly the book of books, a storehouse of that which is to be his life and comfort, and that with which he is to render himself useful in his Master's holy service.

The efficiency and success of the teacher will depend largely upon his biblical knowledge. George Herbert, the quaint country parson, says: "In the Scriptures he finds four things: precepts for life, doctrines for knowledge, examples for illustration, and promises for comfort." He says further, as helps to understanding these, it is essential that "*a*

holy life" be maintained, that "if any do God's will, he shall know of the doctrine." "Wicked men, however learned, do not know the Scriptures, because they feel them not, and because they are not understood but with the same Spirit that writ them. The second means is *prayer*, which if it be necessary even in temporal things, how much more in things of another world. The third means is *a diligent collation of Scripture with Scripture.* The fourth means is commentors and Fathers who have handled the places controverted."

Matthew Henry says: "Men get wisdom by books; but wisdom towards God is to be gotten out of God's book, and that by *digging*."

III. How to Study.

Systematically. Order facilitates every undertaking; and this principle applies to study. Habits creep on us gradually, and soon become a sort of fixture upon us. If habits are to govern us, the true plan is to seek to cultivate correct habits, which will render us useful in life. The Sunday-school teacher cannot go astray by following out this rule as he prepares himself for that which he ought to make his life-work, *i. e.*, teaching the word of God.

As his Sunday lesson will generally absorb the most of the time devoted to study, a few suggestions may be offered upon its preparation.

There should be some system adopted. Without it, little progress will be made. Monday is not any

too soon to begin to prepare for the coming Lord's Day. Lessons hurriedly examined just before going to the class are rarely productive of much good. The mind should be charged with the lesson early in the week, so that it may be turned over and over every day until the soul has caught its true purport and spirit. Moreover, the teacher may find during the week incidents, facts, and experiences, that may contribute to the most successful unfolding of the passage.

The following order may be found by some a help in the preparation of the lesson:

a. Let the facts, or doctrine, or whatever may be the leading idea which the passage appropriated for a lesson seems to convey, be well fixed in the mind as the *foundation* for further thought. This is indispensable to a clear understanding of the lesson.

b. Ascertain as near as possible the moral instruction intended to be conveyed by the Holy Spirit, considering carefully its connections with other portions of Scripture that may be related to it.

c. Apply to yourself the practical lessons that may be legitimately deduced from the allotted portion of Scripture, until by this prayerful endeavor you really comprehend and appreciate their deep significance and importance.

The more the teacher *feels* the lesson, the better will he enjoy the work of imparting it to others, and as a natural result will be all the more successful

d. Secure for the lesson such familiar illustrations as will render it clear to the understanding of the scholar, and so that it may be impressed upon the memory, conscience, and heart of every member of the class.

Every verse, sentence, and important word should be carefully inspected as well as the general import of the passage. Never pass over a single thing, however minute or apparently insignificant, without understanding all that can be known about it.

Put yourself through the same process of questioning to which you would subject each member of the class. These questions carefully written out in a blank book, always at hand for that purpose, will be a fine mental incentive to the teacher, and will be a good preparation for the work of imparting instruction.

Prayerfully. The Christian teacher can never afford to study without calling into requisition the aid that earnest prayer is sure to render. The Spirit of God is needed to open the understanding, as well as to shed light upon the word itself. The more the Scriptures are understood and the more the teacher can catch of their spirit as well as of their meaning, the more successful will be the effort of imparting them to others. Such blessed results can only be attained by constant communion with God. The assistance of him who inspired the Scriptures is a blessing to be coveted by all who would attempt to expound the words of holy writ.

The Sunday-school teacher that studies his lesson on his knees, and goes to his class from his closet, imbued with the spirit of that lesson, though he may have a very moderate intellectual knowledge of it, will not be permitted to bear the message in vain. A praying teacher must be a power in any school. As he prays for light upon his studies, he will of course keep in mind the need of prayer for his own personal growth in grace, for the class he assumes to lead to Christ, and the whole school with which he is identified. Sympathy with these will lighten his burden and render his work all the sweeter.

CHAPTER XXVI.

ILLUSTRATIONS IN TEACHING.

AN illustration, as understood in Sunday-school teaching, is that which is used to make the truth clear and plain and more easily comprehended. It may be in the form of comparisons, examples, figures, or allegories. It may be a simple fact in nature, a story from history or every-day life, a fable drawn from the imagination or the sayings of wise men. It is anything with which an abstract truth may be compared, to render that truth plainer and more intelligible to the mind. Illustrations are pictures of ideas.

We may safely assert, then, that ILLUSTRATIONS ARE NECESSARY.

1. *To make truth plainer to the mind.* There is a certain degree of obscurity in the language of the Bible to the majority of minds. This arises mainly from the subjects of which it treats, and the various forms under which they are presented.

The Bible speaks of God as a Spirit, of a spiritual world, of a spiritual life, of a spiritual birth. These

are invisible things, and as we have never seen them we can form but imperfect ideas of them. Their names to us are but arbitrary sounds, and as we cannot comprehend them as they are in themselves, they must be communicated through the medium of objects already familiar.

Thus, the strength of God is compared to that of the lion and the unicorn; his authority to that of a king and a judge; his care to that of a shepherd; his wrath to fire. Christ and his ministers and his disciples are compared to light. Death is compared to a sleep, involving the idea of an awakening—a resurrection. The fact, also, in nature, of a worm being transformed into a beautiful butterfly, is an argument from analogy that is a most wonderful aid to faith in this crowning hope of the believer.

All such comparisons are so many helps to exalt our conceptions of great truths. What mercy and love are displayed in the use of these homely illustrations, that our poor feeble minds may feast upon these soul-thrilling conceptions of the mind of him who called us into being.

2. *To secure attention.* Striking illustrations have power to chain attention. "Stories fix children's attention," says Cecil. "The moment I begin to talk in anything like an abstract manner, the attention subsides. The simplest manner in the world will not make way to children's minds for abstract truths. With stories I could rivet the attention for two or three hours." Learned men may sit with

fixed attention and hear long trains of abstract reasoning, if personally interested in the subject; but common minds cannot possibly endure it. Knowledge thus imparted would fall lifeless, and become distasteful to nine-tenths of ordinary minds.

The more simple the truth is made, and the more it is associated with familiar objects, serving as illustrations, the more pleasing it is, and the more readily will it impress the mind. As handsome pictures, beautiful gardens, lovely flowers, attract and absorb attention, so word-pictures, used to embellish the truth, will fix and rivet attention to it.

Nature is a true educator, and has her fixed principles for carring out her purpose. When she undertakes to educate, she secures undivided attention, and accomplishes it by concentrating the mind on one object at a time. Give a child a new toy. The novelty of the object absorbs his attention until he gets into his mind a knowledge of the toy—its object and its construction.

Hence the love for the story, and in proportion to the child's knowledge of the natural objects mentioned therein, will its attention be easily fixed. Illustrations drawn from the range of the child's information and experience, for the purpose of making certain truths known to its mind, not already realized, seems to be the natural agents of all true education. So long as they help to fix attention, we may say, when judiciously used, they are an essential element in teaching.

3. *To impress the memory.* The great anxiety of the faithful teacher is to be successful in reaching the mind of the scholar, and in fixing the truth there in such a manner as to insure its retention. But our memory of things and events depends greatly upon the manner in which they were first impressed upon the mind. We associate certain truths with places, persons, periods, or circumstances.

A man left a cane in a New York hotel, and the name and residence of the owner escaped the recollection of the landlord. Years rolled away, and a gentleman appeared at the counter of the hotel, when the landlord said, "Ah, you left your cane here some time since." Circumstances associated that face and cane, and the sight of one brought to mind the other. So we instinctively associate in our minds principles and great truths with men and things about us.

"I don't know," said a gentleman to the late Andrew Fuller, "how it is that I can remember your sermons better than those of any other minister; but such is the fact." "I cannot tell," said Mr. Fuller, "unless it be owing to simplicity of arrangement: I pay particular attention to this part of composition; always placing things together that are related to each other, and that naturally follow each other, in succession. For instance, suppose I were to say to my servant, 'Betty, you must go and buy some butter and starch and cream and soap and tea and blue and sugar and cakes.' Betty would be

very apt to say, 'Master, I shall not be able to remember all those things.' But suppose I were to say, 'Betty, you know your mistress is going to have some friends to tea to-morrow, and that you are going to wash next day, and that for the tea-party you will want tea, sugar, cream, cakes and, butter; and for the wash you will want soap, starch, and blue'—Betty would say, 'Yes, master, I can remember them all very well.' "

Happy and natural associations tend greatly to deepen the impression of truth upon the world. Suppose we go to a picture-gallery, and, with a complete catalogue in hand, examine the collection with the greatest care. If the next day we examine the list, how many of the pictures can we recall as having seen in the order named in the catalogue? or, go again to the gallery, and lay aside the list, how many pictures can be called by the titles named in the list? Such pictures can only be recalled from memory as have been printed on the mind by the aid of familiar associations, or, the names of pictures can only be recalled upon the same principle. Thus, there is a very handsome picture of a scene, perhaps it may be the burial of De Soto in the Mississippi at midnight, by Conant. Show us the picture, and the title and name of the artist will recur to us; or give us the title only, and the picture and artist come with it. There may be local associations to fix the whole matter in the mind. We may know the artist personally; we may live on

the banks of that noble river, and are interested in the movements of De Soto in the early history of the West. Everything goes to identify all the facts, and fix them indelibly in the mind. So will familiar illustrations convey truth to the mind, and as they are apt, pleasing, and properly associated, in that proportion will they serve to impress the memory. The miner intending to blast an immense rock does not cover the top with powder and hope thus to accomplish his end; but drills a hole deep down into the heart of the rock, and charges it with a sufficient amount of powder well compressed. The little spark finishes the work for him.

What the drill is to the miner, an apt illustration is in the hands of the skilful Sunday-school teacher —a grand medium for reaching the heart and influencing it with the truth. It often carries conviction, drives the nail home, and is the lightning-flash that rends the hardest, the most formidable obstructions.

Doddridge was early taught the truths of the Bible by a Christian mother, assisted by the pictures from Bible history that were carved on the tiles of which the old-fashioned mantel in her room was built. These helped her to fasten the facts and the truths associated therewith in his youthful heart, the result of which was that they gave shape to his whole future life.

The Bible is a book of illustrations. All its parts glisten with brightness as it attempts to explain

itself by the aid of material objects, and those things that are familiar to the human mind. The five books of Moses give us truth illustrated by types and shadows. The facts of Bible history seem to be the personification of certain great principles. The brilliancy of Oriental poetry lends its help to carry truth with force and beauty in the Psalms and prophecies, and impresses them pleasingly on the mind. The Proverbs are conveyed in the form of apt and wise sayings, applicable to all shades of human experience.

In the Gospels we have divine truth illustrated by history, incidents, parables, and miracles. The Epistles are illustrated by a great variety of familiar subjects to enforce upon the mind strong logical arguments that contain truths which every believer is expected to make his life-study: while John closes the book with his wonderful Apocalypse, in which he illustrates what he saw by a grand procession of figures, giving to us the most exalted conceptions of the glory he was called to witness.

We need no better precedent for the use of illustrations than the fact that the Holy Spirit adopts the system so freely in the books of the Bible.

Christ has given us abundant example when we find him calling upon the wind, water, soil, seed, sun, and hundreds of other objects, as agents to convey sacred lessons to the conception of human and finite minds. Aside from his divinity, there was nothing which gave him any more influence

over the common people, who heard him gladly, than his command of apt illustrations.

The great secret of the popularity and success of such men as Summerfield, Whitefield, Chalmers, Guthrie, Beecher, Spurgeon, and Christmas Evans, may be attributed largely to their free and judicious use of appropriate illustrations.

The sources of illustrations are inexhaustible. I could not undertake to enumerate the ten thousand channels that are opened to earnest seekers after these helps to the truth. They are to be found in the vast expanse of nature, history,—sacred and profane,—idolatrous usages, manners and customs of nations, astronomy, fables, proverbs, poetry, and all the varied incidents of every-day life. All things are brought to aid in the great work of making truth transparent. The vegetable kingdom alone furnishes an almost inexhaustible fund of illustration. Some two hundred and eighty allusions are made to the vegetable kingdom in the Bible, and Solomon is said to have spoken "of trees, from the cedar that is in Lebanon, to the hyssop that springeth out of the wall."

Todd's *Index Rerum* serves as a ledger, into which the student may post such illustrations as he may desire to preserve the recollection of for further use The introduction to the book named explains fully the plan for compiling. Let the *Index Rerum* be devoted to the gathering of illustrations found in the Bible, and in books of general reading. In

connection with the *Index*, keep a scrap-book for inserting the clippings from newspapers, etc. Have it, for example, say one hundred pages of ten different colors, and ten pages to each color. Appropriate the pages of each color to a special subject, as, for instance, *Pink*, Jesus; *Green*, Prayer; *Brown*, Sin; *Red*, Faith; *Blue*, Love; *Yellow*, Bible; and so on, reducing all subjects down to about ten. As the scraps are secured, paste them in under the appropriate heads. Keep also a Sunday-school ledger, into which all incidents, facts, and observations gathered from every-day life, that will serve as illustrations, may be pasted. Let it contain about two hundred pages, divided in the same order of subjects as in the scrap-book, and all inscribed beneath the appropriate heads.

Keep in connection with these, a small pocket memorandum-book, divided in accordance with the scrap-book and ledger. Under each head put the titles of those items from books that have become choice and familiar illustrations. The Sunday-school teacher will always find this very convenient in the class, as also in case he is called to address a school. Let him be observing in his walks, in his reading, in his business, and he will be sure to find lessons and illustrations on everything.

Cultivate the memory, and strive to store up habitually every precious thing for future use. Cultivate a readiness to perceive analogies, so that comparisons can be drawn with clearness and accu-

racy. Have the soul filled with the truth to be illustrated, so as to be able to judge of the truthfulness of the comparison to be made. See that the illustrations are fitting and becoming the dignity of the truth.

Never carry the comparison too far. Never go beyond the simple idea which the Holy Spirit would intend. An object may happily illustrate a given truth, when to dissect the object and carry the comparison too far, may divert thought from that very truth, or weaken or destroy the analogy.

Never give an illustration for the mere sake of pleasing by its beauty. Use it only when the truth demands it, and only when the truth can be made plainer and more forcible, for an illustration should never supersede the truth. Let the soul be filled with a clear conception of the idea to be illustrated, and which it would desire to impress upon others. In proportion to one's enthusiasm in the conception of a thought, to that degree will he secure for it a permanent lodgment in the minds of others. It is easy to discern between the *mischievous* cry of fire, and the sharp, true ring of FIRE, FIRE in the streets ; so a teacher need not *tell* his class of his personal interest in a given idea, for his voice, face, expression and acts will tell them truly all about his feelings.

Withal, teacher, let your illustrations be simply an aid to the great end of saving souls for the glory of the blessed Redeemer.

CHAPTER XXVII.

BLACKBOARD.

THE blackboard is finding its way into the Sunday-school, and is fast becoming recognized as a valuable auxiliary in the work of communicating ideas, and as a means of illustrating and enforcing the truths of the lesson.

It seems proper to compare spiritual things with such material objects as will assist, by their leading characteristics, in making them better understood by the scholar. For this we need no higher warrant than the Bible, or any better example than Christ, our model Teacher. In addition, it is quite proper to use pictures of objects, events, or persons, including mental pictures, fables, allegories, parables, facts in history or nature, and, indeed, anything appropriate, by which a truth may be illustrated and rendered clear to the scholar's mind.

The mind must be assisted in every legitimate manner, so that the truest conception of such spiritual ideas as may be presented, shall be secured to the scholar.

The blackboard can be rendered of great value in this direction in the hands of superintendents who feel interested in making it a helper in their efforts before their schools. No two superintendents will use the blackboard in the same way in connection with any given lesson. Their habits of study and methods of conveying their thoughts will govern the use of the board.

THE BENEFITS OF THE BLACKBOARD.—Pestalozzi says: "Observation is the absolute basis of all knowledge. The first object, then, in education must be to lead a child to observe with accuracy; the second, to express with correctness the result of his observation."

With the blackboard not only the ear is brought into requisition, but the eye also. The king of all the senses, sight, is made to contribute to the permanent education of the mind. We learn more by sight than by the aid of any of the other senses. The observing faculties have an opportunity of serving the mind, and impressing truths vividly and pleasantly upon the memory. That which we see, we remember, and can recall more readily than anything else. It is nature's own chosen method of conveying ideas, and hence there is something fascinating in its character to the mind. Truths, inculcated by association with visible objects, presented in a natural form, or pictured on the blackboard, are certainly more impressive than if stated abstractly.

The objects of the external world are the first things upon which our mental faculties are exercised. Knowledge, then, begins with experience. Words, for example, become part of our knowledge as we grow familiar with the ideas they are intended to convey. If we have no acquaintance with those ideas, the words will be mere arbitrary and worthless sounds. The more the teacher can appeal to the eye; the more he can associate ideas with visible objects, and thus carry the mind from the known to the unknown, the simple to the complex, facts to causes, principles to rules, ideas to words, the more will he be able to build up and give power to the scholar's mind.

Hence the value of the blackboard, because it deals so largely with the eye, and helps to send home impressions which the sense of hearing, if exclusively employed, might fail of accomplishing.

1. IT SECURES ATTENTION.—One secret of fixing attention is to awaken curiosity. Keep the mind interested and aroused, and there will be an earnest attention. Children's minds are inquisitive and desirous to learn. If a teacher fails to please and instruct the scholar, he may safely set it down that he has failed to place the information he would impart in a form to attract and influence the scholar's mind.

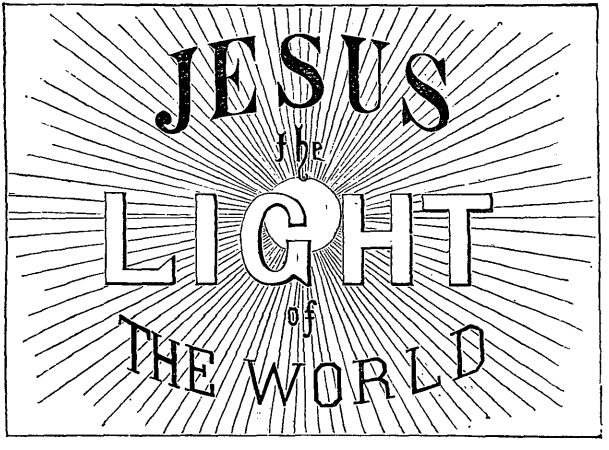
If the blackboard can be rendered attractive by the introduction of pictures, or even words embodying the answers of the scholars to well-digested

questions put by the superintendent; or if happy and logical deductions from a lesson, as it may be explained from point to point, can be placed on the board, they cannot fail to hold the attention and impress the mind. The blackboard being made the chief object of attraction, its voice cannot fail to be effectual for good, if appropriately used. The superintendent, of course, must be deeply interested personally in the subject to be presented, and must throw off his points without the slightest embarrassment to himself, keeping his whole school interested so deeply as to rivet their undivided attention.

IT SUPPLIES LARGELY THE DEFECTS OF TEACHERS.—All who engage in Sunday-school teaching cannot be fully trained in the art of religious instruction. In the vast number of volunteers, many will be found with serious defects in their style of teaching. We look only here and there for a teacher that is a thorough workman. There seems to be a necessity for some effort to meet this deficiency of the majority of teachers. The blackboard, when properly used, meets the want to a considerable extent. When a clear, distinct understanding of the grand leading features of the lesson is presented in a comprehensive style and made impressive, it acts as an equalizer, and makes up for much that has been omitted by the teachers. One grand thought impressed upon the minds of all present may be safely set down as a good Sunday's work.

The benefits of the blackboard will be increased

if, at the opening of the school, the subject of the day's lesson can be placed upon it in bold letters, as follows:



Crayons of various colors will often add to the beauty and attractiveness of the board.

Again, the board may show the place where the lesson is to be found, and the numbers of the hymns to be sung, thus:

JOHN

viii.—12–17.

.....

29, 169, 76, 109.

The blackboard is a great convenience in the drawing of maps, and the outlines of the location of places. Thus in giving the relative locations of the Mediterranean Sea, the Sea of Galilee, Jerusalem, Jericho, Bethlehem, etc., it can all be done by simply making a few lines and dots upon the board.

The reflex benefit of the blackboard upon the one who uses it before the school is certainly a very beneficial one. It will incite to study and systematic thought, to say nothing of the thoroughness and power of condensing which it is sure to cultivate. As a source of description, it cannot be overestimated, and should be appreciated for this if it has no other recommendation.

It is a mistake to suppose that the blackboard belongs alone to such superintendents as may be possessed of great skill in its use. Any one who can write is competent to use it; though, of course, the more it can be made to speak by way of pictures or other illustrations, the more useful it will be.

Let us consider

HOW THE BLACKBOARD SHOULD BE USED.

The grand object of the blackboard is the illustration and enforcement of the lesson under consideration by the superintendent after the teachers have done their part. He aims by this means to give a further and more general impression to the principal thoughts of the lesson for the day. No

fixed plan can ever be adopted for its use. Every superintendent has his own way of managing things, and will be most likely to adapt the blackboard to his own notions. A few hints here may not be out of place, which, if observed, will lend interest in its use.

VARIETY.—This remark was made of an eminent divine. "When he entered the pulpit we always knew what his theme would be; but we were sure to have the old, old story presented in some new and attractive form." So, the superintendent must always employ the greatest variety in the presentation of the truth. Any style will become monotonous if repeated often. If one general mode of giving lessons on the board is followed out, interest will soon flag, and the attention of the school will not be in the control of the superintendent. Children have a universal dread for sameness. They are naturally eager to learn, and one secret of success in teaching them lies very much in the variety and spice afforded them in the effort to reach their minds.

CLEARNESS.—Every word written on the board as also any idea otherwise expressed, should be of unmistakable clearness and easy of comprehension to every scholar.

Child language must form a part of the superintendent's education, and he must so adapt himself to a child's mode of thinking, that he will not use any but plain and expressive words that are trans-

parent to the minds of the little thinkers. Interest the little ones, and the older ones will sure to be anything else than inattentive.

If answers are sought from the scholars by the superintendent, great care should be used in stating the question. Very often questions admit of a great many answers. It is folly to put such questions to any school. Better to state the idea at once than to confuse the school with questions that might bring unfortunate replies. The few moments given for religious instruction in Sunday-schools, are too valuable to be lost by hazardous experiments.

BREVITY.—Many superintendents fail in their blackboard efforts, because of the vast amount they place upon the board. It is crowded so much that little, or no good can result from it. Certainly less impression will be made than if a few points are clearly presented, well defined, and pointedly illustrated. What is worth doing is worth doing well. Better to make a success with a moderate effort, than to crowd a great effort into a mortifying failure.

A moderate use of the blackboard, will, if judiciously made, tend to enlarge its appreciation by the superintendent, and by the school, while an elaborate display upon it will tend to its final disuse. It has its place and its work, like all good things it should not be used to excess.

If the blackboard assists in a lesson, use it; otherwise, omit it.

A few lessons in outline are here given They are merely suggestive and by no means exhaustive.

THE ACROSTIC STYLE—*Love to Christ* may be the chief idea in the lesson. The word LOVE can be thus arranged with attractive letters of different colors:

L
O
V
E

The scholars might be requested to fill in the four words, which shall indicate so many ways by which we can show our love to Jesus.

At the close of the exercises, the board will stand thus:

LABOR,
OBEDIENCE,
VALOR,
EXAMPLE.

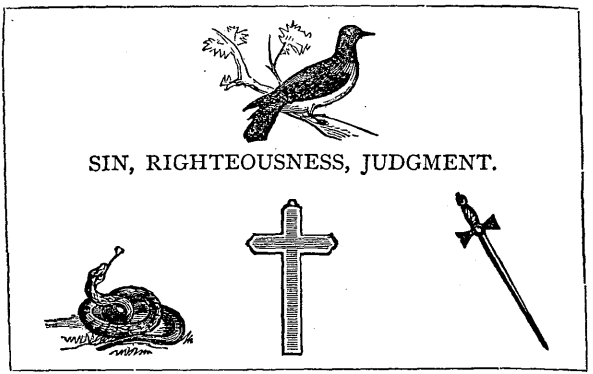
As each point is named, it should be promptly taken up and explained, with such illustrations as may be appropriate, and if a verse of a good lively song can be thrown in between each of these points, it will add much to the interest of such exercises.

Many of the sweet words of the Bible can be very

profitably used, to convey truth to the minds of children, and this style often contributes to the more perfect retention of what may be taught.

THE ILLUSTRATED STYLE.—This includes all lessons with which pictures may be associated. If a picture can be drawn upon the board, without irreverence to the word of God, that will illustrate the lesson, assist in carrying home divine truth, and render it more impressive, it is always desirable to do so.

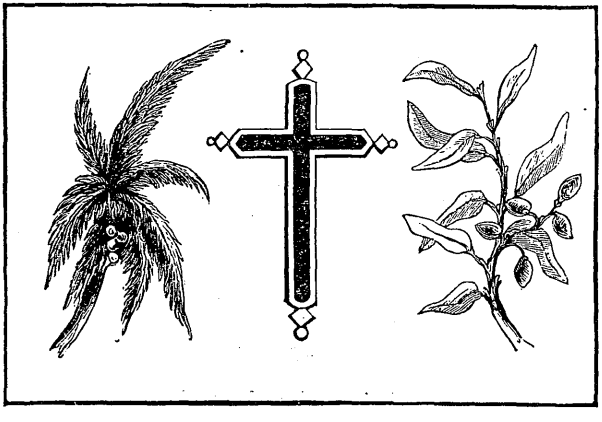
The work of the Holy Spirit, as in John, xvi. 7, 8, might be represented thus:



The pictures being placed on the board, before the exercises of the school begin, they will attract the eye of the scholars as they successively arrive, and will very naturally awaken inquiry in their

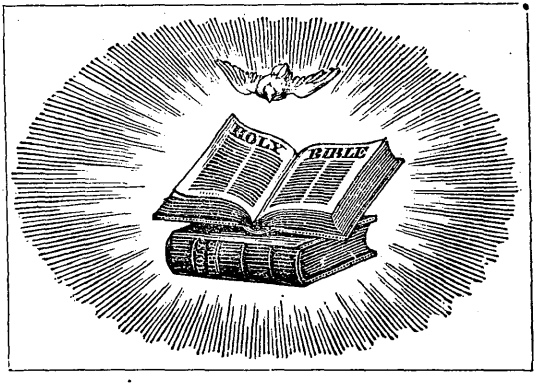
minds. Perhaps they will be anxious to know what the superintendent will say about the pictures in connection with the lesson. Their curiosity is thus aroused, and as the pictures are explained it will be an easy matter to secure attention. Happy illustrations, such as incidents or anything adapted to make truth plain and simple, with appropriate verses of songs, should be freely used as the speaker advances with the several divisions of his address. The experience of the superintendent will soon teach him how to secure and keep the attention of the school.

The Cross our source of Peace and Joy may be represented thus:

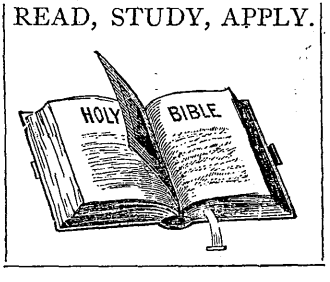


The olive branch standing for *peace* and the palm branch representing *joy.*

The Bible and how to use it. At the opening of school the board might have the picture of an open Bible surrounded with a halo, thus:



At the close, having drawn from the scholars perhaps the following answers, the board would stand thus:



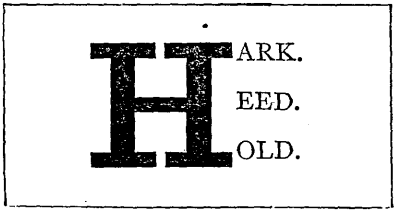
Emblems are very expressive, and are very pleas-

ing to children. The Bible supplies an abundance of them. To the ancients they spoke volumes during the poverty of their language. They have been handed down to us with all their power of expression as so many aids to our interpretation of holy writ. When properly understood they make Scripture very fascinating indeed, and lend real beauty to many a passage that probably would be otherwise obscure.

"Wemyss' Key to the Symbolical Language of the Scripture" might be made very useful in the hands of any superintendent fond of such study. It would give him useful hints, and perhaps set him in the way of working out many useful illustrations for himself.

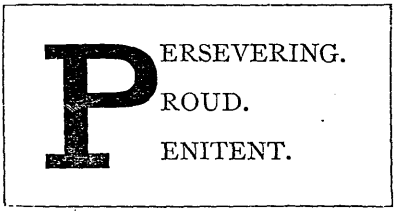
THE ALLITERATIVE STYLE. This consists in the repetition of the same letter at the beginning of the several words that may be used to express the points in a lesson. "Apt Alliteration's Artful Aid" is by no means an insignificant method of imparting truth. Its power can make itself felt in impressing ideas and securing their retention in memory. Care must be taken, however, with this, as with any other style, not to use it too frequently. It is only one of the many means at the teacher's command for securing attention and awakening interest. Too frequent use will destroy the power of any method of illustration. Children abhor sameness. Make it stale, and they are at once disgusted with it, and of course all interest and attention is gone.

The manner in which Sunday-school scholars should treat the solemn truths imparted to them might be presented on the blackboard under this style:



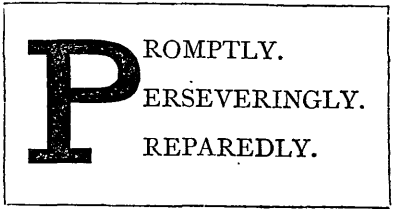
Luke xviii. chapter, 1 to 14 verse, gives the prayers of the importunate widow, the Pharisee, and the publican.

The spirit of their different prayers might be given thus:

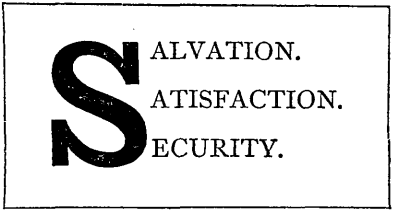


The lesson, Luke xiii. 24–30, our Lord's command to "Strive to enter in at the strait gate," might be given thus. One side of the board may present the picture of a gate. The reverse side

might illustrate how the struggle to enter is to be conducted:



The joy of the believer might be presented thus:



THE INTERROGATORY STYLE. This style of imparting a blackboard lesson is to many very difficult. It may do in some schools, while in others it would be a failure. Much will depend upon the culture of the children, the discipline of the school, and the ability of the speaker to properly present the questions to the school.

A lesson is to be given upon, How the Good Shepherd cares for his sheep. With judicious management something like the following may be drawn

from the scholars. As the points are given, let them be written on the board, and in a familiar manner let them be illustrated and enforced.

At the close of the exercise the board would appear thus:

1. Knows.
2. Feeds.
3. Marks.
4. Seeks.
5. Watches.
6. Washes.
7. Defends.

To secure attention and impress a lesson, it is often a good plan to state distinctly the points, and then call them back again.

In the lesson, Luke ii. 40–52, the board might stand thus at the opening of the school until the time arrives for the superintendent to explain the lesson:

JESUS	SON,
THE	SCHOLAR,
MODEL	WORSHIPER.

If the superintendent sees proper, he may say

that Jesus was A model *Son*, because he was *affectionate* and *obedient;* A model *Scholar*, because he was *attentive*, *inquiring;* A model *worshiper*, because he went to the house of God *for preparation, because he loved it.*

After explaining and illustrating each of these points and pressing them home practically, he might call for what he has already communicated, and the board will appear thus:

JESUS	SON, Affectionate, Obedient.
THE	SCHOLAR, Attentive, Inquiring.
MODEL	WORSHIPER, Preparation, Love for God's house.

Let the whole school repeat the entire lesson, turn the board, and have them repeat what they saw on the reverse side.

CHAPTER XXVIII.

Music.

"Music the fiercest grief can charm,
And fate's severest rage disarm.
Music can soften pain to ease,
And make despair and madness please;
Our joys below it can improve,
And antedate the bliss above."

THE power and influence of music all human beings are willing to acknowledge. It is one of the fairest and most blessed of all the gifts of God. It is to our physical, mental, and spiritual natures a very great source of enjoyment. It is a solace often to the mind, and an invigorator to the body, while the spirit is refreshed and awakened by it.

Its power to fix in the memory the sentiment with which it may be connected, and to foster the same in the heart, has been understood in all ages of the world. Some of the early legislators wrote their laws in verse, and sang them in the public places. It was in view of the power of music that one was

prompted to say, "Permit me to write the ballads of a nation, and I care not who makes her laws." George Herbert says:

> "A verse may find him who a sermon flies,
> And turn delight into a sacrifice."

God has permitted the church to appropriate this sacred art as a medium of praise, and one of the happiest aids to devotion. It takes a prominent place in the exercises of our Sunday-schools, and is relied upon largely to aid in carrying home sacred truths to the hearts and consciences of those brought under their influence.

Nothing has contributed more largely to awaken the present growing interest in the Sunday-school work among Christians at large, and nothing more to directly build up the Sunday-schools of America than the many pleasing, soul-inspiring Sunday-school songs that have appeared during the past few years. Poets, musicians, and publishers have vied with each other, and have put forward their best efforts to give the most attractive, instructive, and spiritual songs to our Sunday-schools. It is true that a large part that has been published is worthless and unfit for the service of worship in the Sunday-school. This great volume of song material, that has been claiming public favor, is now undergoing a thorough revision. That which possesses real merit will be retained, while the foolish, unmeaning, and unscriptural is being cast aside.

We are greatly in need to-day of such a well-digested Sunday-school hymnology, carefully compiled from all sources. The selection should be made with some regard to

THE WORDS.—Every hymn should possess the merit of being true poetry, smooth, easy, and graceful in versification, affording pleasure in the reading as well as in the singing of every verse. Common sense should mark the sentiment of the hymn, and everything flippant or unintelligible should be excluded. The gospel should pervade our songs, and certainly every idea unwarranted by Scripture should be laid aside as improper to place on the lips of those who would offer praise to the living God. As these hymns are to be sung mostly by the young, it is fitting that the words be simple, cheerful, and expressive; in short, the ideas should be clothed in language appropriate, yet at the same time within the comprehension of youthful minds.

Amid the vast number of Sunday-school songs now extant, there seems to be a deplorable lack of that which would aid the school in singing the true sentiment of the weekly lesson. The power of song, in connection with the lesson, is a great assistance to the effort of teaching. Ideas often take fresh root and bury themselves deep in the soul by the aid of inspiring music.

THE TUNES should be adapted to the sentiment of the hymns. The cheerful hymn needs a melody of like spirit, as also does the more plaintive and

solemn. Adaptation of tunes to the words should always be sought, at the same time the song should be of a lively movement for children, with a good, religious ring to it all the way through. The devotional element must prevail to the exclusion of all that may be flippant. Many of our hymns that live to-day, and have been the joy of the churches, and the comfort of many a dying saint, owe much of their force to a happy blending with the appropriate melody which they have always had as associates. They were alike in spirit, well suited, and hence have become standard musical productions of the churches.

How shall we promote the song worship of the Sunday-school?

Music is a wonderful attraction, and any Sunday-school that becomes noted for its good singing will have no serious difficulty in gathering large numbers to all its sessions. It is, therefore, important that its character should be acceptable, and the plans for promoting it should be well understood.

1. A GOOD INSTRUMENT.—This is always a valuable help. It may be a pipe or a cabinet organ or a piano or a melodeon. The best instrument that can be afforded is certainly the one that should be procured. A good instrument helps to inspire and sustain the voices, besides keeping them all together at a proper pitch.

2. A GOOD CHORISTER.—If the superintendent can be chorister, it is generally preferable. But if

he cannot conduct the music, some one should be specially put in charge of it, who will devote careful attention to it. He should not only lead the singing, but give some time to teaching the school new music.

A time should be set apart for instruction and rehearsal, either the half hour preceding the opening of the school on Sunday, or an evening in the week might be set apart for that purpose. The latter is preferable; and if the scholars, teachers, and parents can be brought together regularly in such a gathering, nothing will have a greater influence in awakening enthusiasm throughout the neighborhood in behalf of the school.

CHAPTER XXIX.

Library Books.

THE library in Sunday-schools needs careful thought and wise action. It is a valuable auxiliary when properly conducted, and in many communities the Sunday-school library books form the greater part of family reading.

A good library is of immense moral influence in the school and in the family; and a library carelessly selected may be very injurious.

The amount of trash now afloat in the form of books claiming to be adapted to Sunday-schools, and inviting patronage, is really alarming, and should be sufficient to place those charged with selecting books for our children on their guard.

What should be the character of the books?

It might be thought unnecessary to say that all decidedly irreligious books, all such as are immoral or even of doubtful morality should be excluded. Yet there is need for saying it with special emphasis.

There are books that foster corruption, teach false doctrines, and inflame carnal propensities, these, with any that under any pretence may tend to un-

belief, have no place in a Sunday-school library, and should be carefully kept out.

We do not hesitate to say that the books should be such as to make the Sunday-school library a Christian library. It should be rich in works teaching the express doctrines of the Bible and the leading principles of Christian life.

There are many good books upon Christian experience adapted to aid the young in the ways of holy living. Examples worthy of imitation are to be found in great numbers in the word of God, as also in the church of Christ. Yet there is great need for an increase of that class of books, written in a clear, and simple style, illustrated and rendered attractive to children. They should be multiplied to crowd aside the mass of light, and flippant material that is thrust upon us as religious story-books.

We need for the Sunday-school a purer and a more truthful literature, that will instruct the mind and influence the heart. While we want less of that which appeals so excessively to the emotional nature of the child, overcoming and absorbing the sympathies for the subject of the story rather than for any moral truth that it may contain.

All works of fiction need not be excluded. There are stories that come to us, purporting to be simply pictures of imaginary events, persons, places, etc., that are well calculated to impart religious and moral principles, that appeal to our minds as examples for study. They possess an underlying moral tone that

cannot fail in some shape to reach the reader's heart and conscience.

Such works may be admitted to a limited extent to good advantage. This material should not, however, constitute the bulk of a Sunday-school library.

The taste for novel reading is fearfully on the increase among our youth. The trash that appears among the weeklies and the cheap paper literature is worse than worthless. It is flooding the land with sensuality and corrupting the minds of our children, as well as of those more advanced. The more substantial and refining is thrust aside for that which is low and demoralizing.

The current literature of the day is possessed of too many poisonous elements to do anything for our Sunday-school scholars, save to pervert their minds and hinder the introduction of that class of reading which would give strength to the mental faculties, or, that which would improve their spiritual natures. Give, then, to our Sunday-school a literature instructive in its character, pleasing and attractive in its style, and withal, not beyond the comprehension of the scholars, nor in any way opposed to the teachings of the Bible.*

How should the Library Books be selected? Take no

* This subject has been ably and thoroughly presented in a tract (No. 89) issued by the American Baptist Publication Society. The tract is worthy of the careful perusal of every Sunday-school worker.—EDITOR.

catalogue of any publishing house as a guide for filling the book cases. The title of a book is no reliable indicator of the nature of its contents. If a committee consisting of the most intelligent and educated persons in the school, supposed to be the best qualified for the selecting of a library, will read carefully each book that goes upon the shelves, much will be gained towards affording to the scholars good reading.

Schools in the country cannot always scrutinize so closely. Orders are often sent to the bookseller for so many books, for so much money, leaving him to send according to his own judgment; hence the selection is not the best in many instances. If competent judges can be secured in the city, who will take the trouble to select according to the known wants of the school thus ordering, a great deal that is objectionable can be avoided; and if anything is sent that is not desired, it can be returned and exchanged for something more acceptable.*

In maintaining the supply of books in the library, care should be taken to add frequently in small quantities, thus the labor of a careful examination will be better equalized through the year. In the

* All works for the young, that are at all likely to be useful in the Sunday-school library, whether published in this country or in England, are carefully read under the direction of the American Baptist Publication Society, and a record kept of such as are approved. Sunday-schools sending their orders to the society or its depositories can have their selection made from approved books.—EDITOR.

majority of our mission schools, it is of questionable propriety to undertake the support of a library with the class of scholars generally found in them. They are so unreliable in their attendance in a great many instances, and so very changeable in their places of habitation, especially in the West, that it seems like a waste of time and of money to maintain a library in such schools, especially when the library has to be replenished every year, to make up for the books lost and destroyed. The great bulk of the population that throng the outskirts of our large cities, are irreligious persons without much if any moral training, and their migratory character precludes any systematic religious culture. It is truly as bread cast upon the waters, the results of which are attended with great uncertainty.

In those schools where the parents are intimately associated with the church or the school, and where the families of the scholars are easily found, a library may be sustained with good results, and with less liability to serious loss.

In the mission school it seems more profitable to circulate the children's papers, now issued in such beautiful and attractive style, than to attempt the maintenance of a library. The fresh appearance of the papers, with the moderate number of articles so handsomely illustrated, gives a charm to them that the children are willing to recognize. They secure a more careful reading than a library book generally receives.

CHAPTER XXX.

MANAGEMENT OF THE LIBRARY.

SCHOOLS that deem a library essential, and that undertake to sustain one, should by all means introduce some well-defined system for its management.

Whatever plans are introduced, they should aim at certain things.

1. *To avoid interruption of the classes when engaged in recitations.*

The few brief moments allotted to the classes should be regarded as sacred, and should not be infringed upon by any officer of the school.

To many Sunday-school scholars their teacher is the only religious instructor they possess, notwithstanding many of them enjoy the comforts of Christian homes, and are blessed with pious parents. Hence, the teacher should be allowed the whole time assigned for the exposition of the lesson, without interruption, and left to make the very best use he can of his opportunity for the benefit of the scholars.

2. *To select the most suitable time for receiving and distributing the books.*

If the books can be issued before or after school, it will be well, so as to avoid interference with the classes. In such localities as will admit of it, an evening could be set apart for the distribution of the library books, when a more careful selection could be made, and the Lord's Day be left free from the labor connected with it. In cities, where the church and Sunday-school are easy of access to those therewith identified, the whole system of library management is undergoing more or less of change. So long as the care of the library absorbs the time and attention of so many, and creates in the school so much confusion to distract and neutralize the efforts of the teachers, and affects the whole conduct of the school, it must be regarded as a great nuisance and a hindrance to its prosperity.

The following plan is on trial in some localities:

The library is made the property of the church, congregation, and Sunday-school. It is supplied with both religious and secular books, suited to the minds of all who may be likely to become interested in it. A membership fee is fixed, for example, at one dollar for twelve months, fifty cents for six months, and twenty-five cents for three months. Scholars who have been present every Sunday for three months receive a ticket which affords them the privileges of the library for the following three months. The library is opened every Saturday

evening from 7 to 10 P. M., when books are returned, and all business connected with the library is transacted.

The management of the library is referred to a committee from the church, who are identified with the Sunday-school. This committee makes all rules and regulations for its government, appoints a librarian, and purchases books.

There are some advantages in the system; but it can never be generally adopted.

The church becomes more thoroughly interested in the work which gives to the church and congregation, as well as to the Sunday-school teachers and scholars, a supply of useful reading.

A better and a more extensive collection of books is thus secured, embracing a wider range of literature than that usually found in an ordinary Sunday-school library.

A portion of labor is thus excluded from the school on the Lord's Day. This labor, besides being a great tax, is sometimes a distraction to the general religious exercises of the school, no matter how well the library may be conducted.

But there are places in the country where the present system of distributing the books on Sunday must prevail. It is the best that can be done, hence cannot be dispensed with.

3. *To select the best method for distributing the books.*

In the schools where the preference is given to

distributing the books on Sunday, the accounts should be kept by the librarian with the scholars personally. The teachers should be relieved from the work and responsibility connected with library books. They need the time for teaching, and should not be burdened with anything else. So many plans have been presented of late, all having some features of merit, that it is hard to decide which is just the right one for universal adoption. The following plan is highly recommended:

For example, we will suppose a school to have a library of say three hundred volumes.

A catalogue bearing their names and numbers should be posted up in some convenient place in the school. Better still if it can be printed in small pamphlet form for circulation among those taking books out.

The library case may be constructed so as to contain five hundred upright spaces for the admission of so many books, thus providing for an increase of two hundred volumes. The partitions may be made of tin, so as to absorb the least room. The spaces may be numbered at the top, the books bearing corresponding numbers, so that when the books are in the case, the numbers on the spaces and the books will agree exactly. The empty spaces will always indicate the numbers of the books in circulation, and the catalogue will furnish the names.

The library card should be somewhat in this form:

(Name of school.)

LIBRARY CARD.

Class No......*Teacher.*

Scholar's name. Residence.

NUMBERS OF BOOKS WANTED.

The library ticket may be somewhat in this form:

Sundays 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52

LIBRARY TICKET.

(Name of school.)

The bearer (name and residence,) is a member of Class No.....

..... Teacher.

The distribution is made in the following manner: The library ticket is left with the librarian, that he may know the names of the scholars intending to take books from the library, their places of residence, and their class relationships. These library tickets are assorted according to classes, and laid away in convenient boxes, or spaces, appropriated and numbered for the several classes. When a book is taken out, the library ticket is placed where the book was taken from, to indicate who has the book.

The work now begins, and may be illustrated thus: John Browning returns the book he took last Sunday. As he enters the school, he leaves it with the librarian. Inside of the book is his library card, containing the numbers of several books, either of which will be acceptable to him. The returned book is put into the space to which it belongs, and the library ticket is removed. The book John wants, according to his library card, is taken down, and his library ticket is put in its place; his library card is put in the book, with the number of that book erased from it. The number of the Sunday is punched out of his library ticket, which indicates the time the book was taken out. The books for the several classes are placed on the librarian's table. Just before the close of school the librarian with his assistants can distribute the books in a very few minutes, without much trouble or confusion.

This plan is among the best now in use, and is commended for its simplicity, accuracy, and convenience.

A good, faithful librarian is, of course, essential, and might improve upon the system. He should have the very best of help, so that the library will be properly conducted during his absence.

Other plans are in successful operation, and might receive equal commendation.

That system which has the greatest simplicity and the least machinery, is the surest guarantee against the waste of time, and the loss of books.

CHAPTER XXXI.

PRINTING.

THE printing press has made wonderful achievements, and now every branch of business depends upon it for ultimate success. It has aided in forming public opinion, in accumulating fortunes, in conquering armies, and in building up national power and influence, to say nothing of its liberal contributions in advancing the cause of Christ throughout the world. It is an agency that the churches of Christ need to call more extensively into requisition and to use more energetically for the pulling down of the enemy's strongholds.

The ways in which printing can be made to serve the Sunday-school are very numerous. Any wide-awake superintendent will find it a very economical and efficient means for the promotion of the work of his school.

1. CARDS. These may contain the name of the church, the name of the Sunday-school, its location, hours of church service and time of holding the

school; also the name and residence of the pastor and the superintendent.

They should contain a hearty invitation with assurances of welcome to all who will come and participate in the exercises of either the church or the school. A picture of the church or Sunday-school somewhere on them would not be amiss, to familiarize the building to the minds of those to be influenced towards it. Taste in the execution of these cards should be carefully observed. No pains should be spared to render them elegant in style and pleasing to the eye.

These cards may be in the custody of the pastor or superintendent. Each teacher should be supplied with a quantity of them, to be kept always ready for immediate use. They will be found of great service when canvassing for new scholars. Distribute them freely, and thus make the school known as far as possible.

2. CERTIFICATES. Scholars are fond of recognition; and indeed every new scholar should be made to feel that he is appreciated and welcomed to the privileges of the school.

Certificates of membership, gotten up in handsome style, should be given to all upon uniting with the school.

Certificates of dismission should also be given to all who may be leaving the school.

Certificates of attendance may be given with propriety to any who have been present for given

periods in the year—say for an entire quarter, or for the year.

Such tokens help to fix the school in the affections of the scholars. They have an influence at home with the parents in identifying them with the interests of the school. These little attentions go very far to increase the hold the Sunday-school has upon the community at large.

3. POSTERS. A beautifully printed card, about twelve inches in width and fifteen inches in length, containing a complete directory of the church and Sunday-school, hung up in hotels, stores, shops, saloons and other public places, would be of great assistance in arresting the attention of strangers and others. A handsome gilt frame, if it can be afforded, would lend much to its attractiveness.

4. HAND-BILLS. These can be used profitably when any public demonstration is to take place, such perhaps as a concert, a pic-nic, a festival, or an anniversary. They can be printed on common book paper, the size of an ordinary tract. They should contain the announcement of what is to occur, and can be distributed to the scholars the previous Sunday, and may be also circulated through the neighborhood. They will always more than pay for themselves if judiciously scattered. Hand-bills suited for the street cars can be placed in them, say on Saturdays, and arranged so that they can be taken at the pleasure of the passengers.

5. RULES. All in the school should be ac-

quainted with its rules. These may be handsomely printed with the list of lessons for the year, showing the passage of Scripture containing the lesson. Rules on one side and lessons on the other side would not be inappropriate.

6. NEWSPAPERS. If possible publish a weekly notice of the church and Sunday-school, say every Saturday, giving location, hours of service, etc. The community will be more or less influenced by it. It is often of special interest to strangers in a city or town to see such a notice. It often decides for them where and how they will spend the Lord's Day.

We might enumerate the benefits of printing programmes, hymns, reports, etc.; but an ingenious superintendent will at once discover the influence which these little messengers exert, and use them as far as pecuniary ability will allow and his own wisdom and good judgment dictate. A liberality in this direction will return an ample reward for the expenditure. Let it not be done, however, without much prayer and a true consecration to the glory and honor of Christ.

CHAPTER XXXII.

TEACHERS' HELPS.

EVERY Sunday-school teacher should procure a library of such books as will assist him in the prosecution of his work. How far he will avail himself of the benefits to be derived from books and periodicals will be determined by his tastes and the length of his purse. Books should be purchased as they are really wanted. Let the want exist, and they will become all the more valuable. As a general rule all books, not strictly books of reference, should be read as they are purchased. To buy books to be mere ornamental things is not only of no profit, but is a waste of money that is worthy of a better employment.

A Sunday-school teacher's library to a considerable extent should reflect his own mind. It should be a collection of books that have accumulated through his lifetime and grown with his own growth. They are his assistants, and his familiarity with them has been the chief reason for giving them a place in his library.

The following list is suggested to the Sunday-school student as one from which he can make his own selection of such helps as are suited to his wants:

BIBLES.

Reference Bible, with index and maps.
Annotated Paragraph Bible.

BIBLE DICTIONARIES.

Kitto's Biblical Cyclopedia, 3 vols.
Cyclopedia of Biblical, Theological, and Ecclesiastical Literature—*Drs. McClintock and Strong.*
Dictionary of the Bible, 3 vols.—*Smith.*
Encyclopedia of Religious Knowledge—*Brown.*
Union Bible Dictionary. S. S. Union.
Dictionary of the Holy Bible—Am. Tract Society.

COMMENTARIES.

Comprehensive Commentary, 6 vols.
Olshausen's Commentary on the New Testament, 6 vols.
Lange's Critical Doctrinal and Homeletical Commentary.
Expository Thoughts on the Gospels—*Ryle.*
Owen's Commentary on the Gospels, 3 vols.
Barnes' Notes on the New Testament, 11 vols.
Tholuck on the Gospel of John.
The Miracles of Christ—*Hovey.*
Harmony of the Gospels—*Mimpress.*
Harmony of the Gospels—*Clark.*
Notes on the Parables—*Trench.*
Notes on the Miracles—*Trench.*
Studies in the Gospels—*Trench.*
Kitto's Daily Bible Illustrations, 8 vols.
A Year with St. Paul—*Knox.*

Jacobus' Notes on the New Testament.
Ripley s Notes.
Guthrie on the Parables.
The Parables of Our Lord—*Tweedie.*
Clark's Commentary.
Nast's Commentary.
Life and Epistles of St. Paul—*Conybeare and Howson.*

BOOKS OF REFERENCE.

New Testament, (new version,) American Bible Union.
Cruden's Concordance.
Horne's Introduction, 2 vols.
Bible Hand Book—*Angus.*
Introduction to the Study of the Scripture—*Nicholls.*
Biblical Antiquities—*Nevin.* S. S. Union.
Scriptural Text Book and Treasury.
Jahn's Biblical Archeology.
Fairbairn on Typology, 2 vols.
Flavius Josephus, 1 vol.
History of the Books of the Bible—*Stowe.*
Crabb's Synonymes.
Roget's Thesaurus of English Words—*Sears.*
How to Study the New Testament—*Alford.*
Solomon's Temple—*T. O. Paine.*
Frey's Scripture Types, 2 vols.
Theological Dictionary—*Buck.*

ILLUSTRATIONS.

Bunyan's Pilgrim's Progress.
Illustrations of the Ten Commandments—*Cross.*
The Anecdote Book—*Nimmo.*
Illustrative Gatherings. Two Series.
Sketch Book—*W. C. Smith.*
Gotthold's Emblems.

Buck's Religious Anecdotes.
The Power of Illustration—*Dowling.*
Biblical Treasury. S. S. Union, London.
Things New and Old—*Spencer.*
Cyclopedia of Illustrations—*Bap.*, London.
New Cyclopedia of Illustrations—*Rev. Elon Foster.*

CHILDREN'S SERMONS, ETC.

Tales from Genesis. Two Series—*Thayer.*
Glad Tidings—*Boyd.*
Young Converts—*Boyd.*
Food for the Lambs—*Boyd.*
Pearls for the Little Ones—*Green.*
Bible Illustrations—Smith, English & Co.
The Golden Fountain, or Bible Truth Unfolded—*Wilson.*
The Children's Church at Home. Two Series—*Edmond.*
Mamma's Lessons about Jesus.
Peep of Day.
Line upon Line.
Precept upon Precept.
Bible Sketches, 2 vols.—*Green.*
Green's Lectures to Children.
Addresses to Children—*Green.*
Morning Seed—*Gray.*
Hours with the Youngest, 2 vols.—*Gill.*
Moral Lessons—*Cowdery.*
Life Lessons—*Bolton.*
Bible Blessings—*Newton.*
The Giants—*Newton.*
The Best Things—*Newton.*
The King's Highway—*Newton.*
Rills from the Fountain of Life—*Newton.*
The Safe Compass and How it points—*Newton.*
The Great Pilot—*Newton.*
Bible Jewels—*Newton.*

Short Sermons to News Boys—*Brace.*
Lessons on the Life of Christ, for the Little Ones at Home.
Plain Paths for Youthful Runners—*Alexander.*
Westminster Catechism—*Boyd.*
Truth Made Simple—*Todd.*
Lectures to Children, (Illustrated)—*Todd.* 2 vols.
Stories on the Shorter Catechism, 2 vols.—*Todd.*
Fletcher's Lectures, 2 vols.
Little Crowns—*Collier.*
Precious Stones—*Zabriskie.*
The Sunny Mount—*Breed.*
Grapes from the Great Vine—*Breed.*
Children and Jesus—*Hammond.*
Child's Guide to Heaven—*Hammond.*
Call to the Lambs—*Bolton.*
The Giant Killer—*A. L. O. E.*
New Stories from an Old Book—*Laurens.*
Little Sermon Talks—*Caroline E. Kelly.*
Child's Companion, 4 vols.—Religious Tract Society, London.
The Child's History of the Apostle Paul—American Tract Society.
Emblems of Jesus—*Nimmo,* Edinburg.
Children Led to the Saviour—*Waterbury.*

SCRIPTURE GEOGRAPHY.

Coleman's Historical Text Book and Atlas of Bib. Geography
New Biblical Atlas—S. S. Union.
Views of Interesting Places in the Holy Land—S. S. Union.
Little Foot Prints in Bible Lands—*Vincent.*
History of Palestine—*Kitto.*
The Land and the Book—*Thompson.*
Giant Cities of Bashan—*Porter.*
Observations in the East—*Durbin.*
Geography of Palestine—*Groser.*

Bible Months—*Groser.*
Dead Sea and Bible Lands—*De Saulcy.* 2 vols.
Clerical Furlough in the Holy Land—*Buchanan.*
Syria and the Holy Land—*Burckhardt.*
Robinson's Physical Geography of the Holy Land.
Robinson's Researches in Palestine, 3 vols.
Life Scenes from the Four Gospels—*Jones.*
Life Scenes from the Old Testament.

GENERAL EDUCATION.

The Biblical Reason Why.
The Reason Why. General Science.
The Reason Why. Natural Science.
Lessons on Common Things—*Frost.*
Higher Christian Education—*Dwight.*
School Architecture—*Barnard.*
American Education—*Mansfield.*
American Institutions—*De Tocqueville.*
School Amusement—*Root.*
The Training System of Education—*Stow.*
Fowle's Teachers' Institutes.
School Government—*Jewell.*
Theory and Practice of Teaching—*J. P. Page.*
Teacher's Assistant—*Northend.*
The Teacher and the Parent—*Northend.*
Graded Schools—*Wells.*
Mayhew on Popular Education.
History of Education—*Philobiblios.*
Chadbourne on Natural History.
Chadbourne on Natural Theology.
Methods of Instruction—*Wickersham.*
School Economy—*Wickersham.*
The Students' Manual—*Todd.*
Stone's Examiner.

Institute Lectures—*Bates.*
Teachers' Institutes—*Bates.*
Mental Philosophy—*Haven.*
Art of Discourse—*Day.*
Art of Composition—*Day.*
The Elements of Moral Science—*Wayland.*
Elementary Instruction—*Sheldon.*
Lessons on Objects—*Sheldon.*
Object Lessons for Teachers and Parents—*Calkins.*
Object Lessons—*Welch.*
The Observing Faculties—*Burton.*
Butler's Analogy—*Malcom.*
Johnston's Natural Philosophy.
How Plants Grow—*Gray.*
Grammar of Composition.
The Scholars' Companion.
Pycroft's Course of Reading—*Spencer.*
Home Education—*Isaac Taylor.*
Elements of Thought—*Isaac Taylor.*
Mental Discipline—*Clark.*
In the School Room—*Hart.*

ORGANIZATION AND INTERNAL WORK OF THE SUNDAY-SCHOOL.

The Sunday-school Worker—*Pardee.*
Sunday-school Index—*Pardee.*
Sabbath-school Teacher—*Todd.*
Thoughts on Sunday-schools—*Hart.*
Infant Class—*Reed.*
Bible Training—*Stow.*
Our Sunday-school—*Abbot.*
Rise and Progress of Sunday-schools—*Power.*
Forty Years' Experience in Sunday-schools—*Tyng.*
The Good Teacher—*Henderson.*

The Teachers' Companion—*Collins.*
Sunday-school Photographs—*Taylor.*
Hints on Sunday-schools—*Leo.*
The Harvest and the Reapers—*Newcomb.*
The Sabbath-school from a Practical Point of View—*Hillocks.*
The Art of Questioning—*Fitch.*
The Art of Securing Attention—*Fitch.*
Memory—*Fitch.*
Training Classes—*Groser.*
Illustrative Teaching—*Groser.*
The Teacher, his books, and how to read them—*Groser.*
The Instruments—What to Teach—*Groser.*
At Work, the Teacher Teaching—*Groser.*
How to Teach—*Groser.* London.
Our Material, or What is a Child—*Groser.*
The Teachers' Model and the Model Teacher—*Groser.*
Separate Services for Sunday-school Children—*Martin.*
Attractive Sunday-schools—*Culverwell.*
Sunday-school Teaching—*Whately.*
Pictorial Teaching—*Hartly.*
The Mistakes of Sunday-school Teachers—*Spencer.*
American Sunday-schools—*Griffin.*
Senior Classes—*Watson.* London.
Young Men's Class—*Blackets.*
The Sunday-school and its Adjuncts—*Alexander.*
The Sunday-school Teachers' Companion.
The Great Aim of the Sunday-school Teacher.
The Sunday-school Teacher—Am. Bap. Pub. So.
The Sunday-school Teacher, or the Catechetical Office.
Sabbath-school Concert—*Trumbull.*
Children in the Temple—*Trumbull.*
Kind Words for Children—*Newcomb.*
Our Sunday-school Scrap Book—*Wise and Vincent.*
Sabbaths with my Class—*Green.*
Incentives and Aids—Am. Tract Society.

Kindling, or a Way to Do It.
Teacher Taught—*Packard.*
Teacher Teaching—*Packard.*
The Sunday-school—*Davids.*
Early and Infant School Education—*Currie.*
Sunday-school Teachers' Guide.
The Sabbath-school—*Inglis.*
The Christian Teacher in Sunday-schools—*Steel.*
Nature's Normal School—*Gall.*
End and Essence of Sunday-school Teaching—*Gall.*
Sunday-school Hand Book—*House.*

MISCELLANEOUS.

Baptist History—*Cramp.* Am. Bap. Pub. So.
History of the Jews—*Milman.* 3 vols.
Students' Old Testament History—*Smith.*
Students' New Testament History—*Smith.*
Scripture Biography—*Gallaudet.* 11 vols.
Stories of Jewish History—*A. L. O. E.*
The Philosophy of the Plan of Salvation.
Young Man's Counsellor—*Wise.*
Young Lady's Counsellor—*Wise.*
Pleasant Pathways—*Wise.*
Path of Life—*Wise.*
None but Christ—*Boyd.*
The Young Christian—*Abbot.*
Devotional Study of the Scriptures—*Goulburn.*
The Great Teacher—*Harris.*
Branches Running Over the Wall—*Cranfield.*
Seed Time and Harvest—*Tweedie.*
Kinneth Forbes, or Fourteen Ways of Studying the Bible.
Mistakes of Educated Men—*Hart.*

CHAPTER XXXIII.

FINANCES.

MONEY is one of the essentials to a successful prosecution of Sunday-school effort. Current expenses must be met, of course. Something beyond the mere necessities of the school must be provided for. Children are keen observers, and can readily discern the style upon which the school is conducted. They are fond of enterprise, and the school that shows freshness and life is the one they will be most likely to enjoy. A wholesome liberality must accompany every other good quality of the school, in order to give to it breadth and a progressive tone. Its absence will give the school, in all its features, a contracted and uninviting appearance.

The library and hymn books will need frequent accessions. They will get abused and lost, even with the best of care. The school room will occasionally need a new coat of paint or a fresh supply of adornments, to render it cheerful and attractive. Something new is constantly appearing in the way

of Sunday-school appliances, and a judicious expenditure for such as may be profitably used, cannot but aid in making the school more efficient and useful. If the school can afford the support of a missionary, and a liberal supply of printing and advertising, they will be sure means of enlargement to itself. Such aggressive measures certainly well become the spirit of Sunday-school enterprise, and should be used to the utmost of pecuniary ability by such schools as are eager to consecrate every effort to the glory of the Master.

Liberal souls will devise liberal things, and in every case the extent of the field, the locality of the school, and surrounding circumstances, must govern the measure of outlay. A country school will have its peculiar wants, and may have to be managed in a way entirely different from the city school. The city school will have more competition and rivalry, and be more expensive than the country school. In either case, exercise a generous liberality in securing such appliances as will encourage the enlargement of the school with true spiritual growth, and at the same time render it pleasant and desirable to all connected therewith, cultivating economy without parsimony, and bountifulness without extravagance.

How shall the means be secured to maintain the Sunday-school?

The church should appropriate sufficient funds annually for the support of its home school, and all its mission stations.

The Sunday-school is left too often to struggle for existence, with but little personal or pecuniary assistance from the body of the church. Those who teach are often the young and inexperienced, and those who give most liberally for its support are those most laborious in its practical workings, while the majority of the church—and in many instances the most experienced Christians, and best qualified, and able pecuniarily—stand aloof, and barely give it a favorable recognition. Such a state of things bespeaks a narrow and short-sighted policy, that must react upon the church that has no higher appreciation of its interests than to clog its own wheels of progress.

Public sentiment in our churches is undergoing decided changes, and the day is not far distant when very many of them will provide for their Sunday-school work as they now do for paying the pastor, sexton, choir, and other expenses of the church.

The teachers should, of course, bear their proportion of the expenses.

Be careful, however, that it be not too burdensome, as it would withdraw their support from other benevolent objects equally meritorious. The workers are often the givers; because they see the practical benefits of the system, are more deeply in sympathy with it, and more anxious for its fuller development than those not personally identified with it. Teachers should contribute to their own school.

The burden and heat of the day will only render the discipline the more complete and the reward more precious.

No Christian can make a sacrifice without being readier to do the same again with increased enjoyment to himself. No object, either, ever received his generous gift without bringing it nearer to his own heart, to be cherished with greater fondness.

The scholars should be trained to the largest beneficence.

Suitable objects should command their attention, as well as the support of the school.

It would seem selfish to confine all their contributions to this one object, when so many fields open up and call for the largest charity, yet at the same time a sense of the demands at home, a feeling of personal responsibility for the interest they are directly connected with, should be cultivated and provided for.

The community in which the school is located should be properly appealed to for material assistance.

The Sunday-school is deserving of support from the people surrounding it, if no more than a sanitary or educational measure, to say nothing of its moral and religious influence.

This brings us to the inquiry: How shall we gather the support due from the public at large?

Concerts, picnics, fairs, festivals, exhibitions, and such like expedients have been resorted to.

When conducted within certain limits, they may afford some income, yet often the labor and expense attending such efforts seem like an immense outlay when compared with the net proceeds returned.

The same amount of time spent by the superintendent and a few of his teachers in direct solicitations for funds to carry on the school would yield far greater results. Let us suggest a few thoughts upon personal appeals for assistance. We will not undertake to discuss the philosophy of begging. Our cause and effort is worthy of a better name.

1. *Some of the circumstances that preclude the probabilities of success.*

BAD WEATHER.—Weather has much to do with mental and physical vigor. Gloom and depression display themselves more fully in damp, unhealthy weather, than when the sky is clear, and the atmosphere is wholesome and exhilarating. The finest tempers suffer frequently by the action of unfavorable weather. As a rule, it is an unfortunate period to seek contributions, and refusals are likely to be numerous.

DULL TIMES.—Every branch of business has its periods of prosperity, and its times of inactivity. Investments absorb the means of the business man, and his sales bring him their legitimate returns. The dull season affects the business man generally more than the busy season; hence it is unsafe to solicit subscriptions when business is dull, or when

money is scarce. The results will be lamentably small compared with what could be done in times of activity and business prosperity. There can be no rule laid down for influencing the close, penurious man, whose soul is wrapped up wholly in himself. One time will answer as well as any other for approaching him.

PHYSICAL INABILITY.—One's own condition of body and mind has much to do with success in gathering contributions. The mind and spirit are closely in sympathy with the condition of the body. No good impressions can be made while thus unfavorably affected. The presence of a stout, healthy man in a sick chamber is refreshing, compared to the depressing influence of a phlegmatic or sickly person. Persons who are invalids, or who may be laboring from any cause under a depression of animal spirits, need not expect to meet with much success in so difficult a task as raising money for benevolent purposes.

2. *Some hints that may tend to promote success.*

FAITH AND PRAYER.—Whatever else may be essential to success, these certainly underlie every other good quality. Faith in God as a divine Helper, and faith in the cause at heart, tends wonderfully to make impressions upon human hearts. "If God be for us, who can be against us?" Likewise, if we have faith in our cause, others are likely to respond to its demands more readily than if we are lukewarm ourselves. The merits of the cause

sl ould supply much of the enthusiasm that is to win the day for us.

WANTS AND EXPECTATIONS.—A clear understanding of what is wanted, and how much is expected of each individual, tends much to facilitate the work in hand. An intelligent understanding of the cause, and a definite presentation of it, is half the battle.

All persons cannot be approached in the same way. A clear view as to how each one is to be taken, and a knowledge of just what will suit each case, is a secret worthy a careful study.

The story should be plain and distinct. Come to the point at once, and let your wants be known.

Collect as you go. "A bird in hand is better than two in the bush."

Transfer all doubtful cases to those having the most favorable influence with them.

Those interested in benevolent schemes should exhaust their own liberality before appealing to others for assistance.

Cultivate an abundance of patience and perseverance.

Scolding and undue persistency will repel rather than win.

CHAPTER XXXIV.

TEACHING.

TEACHING is not sitting down in the class and hearing certain Scripture recitations from the scholars. It is not simply talking to them, nor asking them a few leading questions. It is something more than the communication of ideas. The teacher must get knowledge into the mind of his pupil, and by some means fix it there. There must be a mutual relationship between teacher and pupil. A giving and taking that help each other. Questions must be put, statements must be made; comparisons must be brought in, so that there shall be intercourse of mind with mind, drawing from each other and imparting a mutual strength to the memory. The greatest want of our Sunday-school system is competent teachers. The teaching power is certainly feeble, and while of late years it has been toned up, it is woefully deficient still. So long as we have the volunteer system, we may look for this.

Aptness to teach is among the first qualifications of any teacher. Liberal education or sterling piety,

can never atone for this deficiency. If we waited for true competency in all our Sunday-school teachers before we allowed them to engage in the work, the system would fall to pieces. We must take what material we can lay hold of, put our teachers to work, and help them to improvement as they go on.

To help the young teacher, a few familiar hints are offered on

METHODS OF TEACHING.

The Lecturing method is a very common one, and perhaps more generally used than any other. It has its place, and is good when moderately used in connection with other methods. It is carried to excess and is followed with poor and unsatisfactory results. Some teachers clothe their efforts with impressive language, and with native attractions compel attention from the class, but after all there is no permanent education about it. The scholar may be attentive, but his mind is only a passive recipient, soon losing what it receives.

The Illustrative method is also seriously abused and carried often to excess. It is a powerful method of conveying ideas when rightly applied. The lesson, pictured out and highly illustrated, has a pleasing effect upon any mind. Truth properly associated with things familiar to the mind finds a ready lodgment.

Some teachers are apt to allow attention to be fixed upon the illustration, rather than the truth

to be illustrated. Story telling should be a means to an end rather than the all absorbing feature in teaching. The teacher should carefully see that he uses his powers of illustration for the proper application and enforcement of the truth intended to be conveyed.

The Catechetical method has real merit and power in it. These other methods should be tributary to it. This feature was characteristic of Christ's teaching. Questions entered largely into his conversations and public teachings. His sermon on the Mount fully illustrates this, as also his other public efforts.

He knew the awakening effect of a well directed question, in producing prompt attention, and in making deep impressions. If the teacher can wake up the mind of the scholar and set it to work yielding its own education, he will be aiding him more than by anything he can pour into him by way of long, tedious lectures; the ideas of the scholar being produced by his own efforts of mind are fixed thereby in memory. The powers of the intellect are enlarged, because exercise is given to it. A question creates thought, a mental exercise must follow, that trains the mind to strength and elasticity. The teacher who can place the lesson into the pupil's mind by questions, and can draw it out again by the same process succeeds in breaking up the truth, and in simplifying it to his mind. The conscience can be thus more readily reached, and the heart

more effectually influenced. Dr. J. M. Gregory gives seven laws of teaching as follows:

1. Know thoroughly and familiarly whatever you would teach.

2. Get and keep the attention of your pupils, and excite their interest in the lesson.

3. Use language which they thoroughly understand, and carefully explain the meaning of every new term you need to use.

4. Begin with what is already *known*, and proceed to the *unknown* by easy, natural steps, making each step thorough before taking the next.

5. Excite the self-activities of the pupils, and tell them nothing which they can easily discover for themselves.

6. Require them to restate correctly, and in their own language, whatever they have learned.

7. Review, review, review; carefully, thoroughly, repeatedly.

These laws relate to.

1. A teacher, or communicating party;

2. A pupil, or receiving party;

3. A medium of communication;

4. The material of communication, the unknown fact or truth to be learned;

5. The reciprocal action of teaching and learning;

6. The test of success;

7. The means of making this success permanent.

J. G. FITCH, Esq., M. A., the able Principal of the Normal College for training teachers in London, has given us the following maxims, which, as he justly says, "*require to be pondered and thoroughly grasped by every teacher:*"

1. Never to teach what you don't quite understand.

2. Never to tell a child what you could make him tell you.

3. Never to give a piece of information without asking for it again.

4. Never to use a hard word if an easy one will convey your meaning, and never to use any word at all unless you are quite sure it has a meaning to convey.

5. Never to begin an address or lesson without a clear view of its end.

6. Never to give an unnecessary command, nor one which you do not mean to see obeyed.

7. Never to permit any child to remain in the class, even for a minute, without something to do, and a motive for doing it."

Therefore, teachers should ever remember

1. Always to lead each child to see that he has *gained something* useful in every lesson.

2. Always to call back, in the children's own language, all the truths taught them, and all the useful lessons of instruction given.

3. Always to make everything during the session—singing, prayers, addresses, and teaching—bear directly upon the great central, *practical* thought of the lesson, and *apply* the truth of God to the heart and life.

Good teaching is always fresh, pleasant teaching. The child is injured and the word of God reproached, if its sacred truths are taught in a cold, unattractive manner. Routine teaching is always dull and depressing.

Teachers, inquire, Does every Sunday lesson lead directly to Christ and salvation? Do you *expect* the salvation of your pupils *at this time* and *under your instruction?* or do you *presume* on to-morrow? when you "know not what a day may bring forth."

Does your teaching fulfil its *aim* and *purpose?*

Prayerfully read, mark, and inwardly digest.

CHAPTER XXXV.

ATTENTION.

EVERY large proportion of Sunday-school scholars come to the class with their minds preoccupied with matter foreign to the lesson. The studious Sunday-school teacher who attends an afternoon mission Sunday-school will be very likely to be absorbed in his lesson during the morning service. The pastor will have to preach a very awakening sermon if that teacher's attention is to be secured. It seems aggravating to a minister who has spent the best part of the week on his sermon to find, on Sunday morning, an inattentive audience. But so it is, and his work and that of the Sunday-school teacher is to arrest the attention of the hearers before any impressions can be made.

It has been said that not one in a thousand has sufficient mental discipline to give undivided attention, until it is arrested by a power stronger than that which already absorbs the mind. Attention is hard to get, and it is equally hard to give. The mind is engaged, and will keep so until possessed

and overwhelmed with that which is proposed to be imparted.

It is a matter of discipline, a matter of the will, it is true; but it is useless to expect attention until something sufficiently interesting is given to absorb it. It is useless for the teacher to scold on account of inattention. It is his business to secure it. Knowledge is not repulsive to the scholar's mind. Naturally it seeks and loves knowledge as its physical nature craves food.

It is *for the sake of the truth* that attention is sought—not for the sake of the mere words of Scripture; they are but the husks. The ideas contained in the Sunday lesson is what the teacher strives to implant in the attentive mind of the scholar. His own personal attractions and ability, his illustrations, his reasoning and arguments, are only instrumentalities to the great end which is to make favorable impressions.

It is *by the truth*, as "the power of God unto salvation," that this great work is to be accomplished. Its own inherent power, accompanied with the Spirit, must effect results. Whatever natural gifts the teacher may possess, and whatever helps he may call into requisition, let him be assured the word of God must be the chief means by which the attention of his scholars is to be secured.

There are certain conditions, however, upon which his success will depend. The possession of any valuable instrument does not insure results, in

the absence of a knowledge as to how it should be used.

Let us suggest a few things which the teacher must keep in mind:

1. CLEARNESS.—The lesson, if it is to be successfully fixed in the mind of the pupil, must be perfectly transparent to the teacher. He cannot teach that which he does not fully understand himself. Every point, argument, and illustration must be made familiar to him. He must have a distinct view of them, and their bearings on each other. The end must be seen from the beginning.

Besides this, he should be acquainted with the minds he is to deal with, that he may know how to apply the truth. The physician knows that the success of his remedies depends upon their application. So the teacher will measure his success, not only by the clearness with which he perceives and presents divine truth, but also by the understanding of the case in hand. A self-possessed teacher, having his thoughts fully at command, and his lesson completely impressed upon his mind, so that his soul will be affected by it, cannot fail to influence the attention of his class.

2. LIFE.—Animation must characterize the teacher's person. Vivacity must take the place of anything that would appear like deadness. The eye and the tongue must be electrified. The whole face, in particular, must sparkle with a fascinating power. All the scholars must be seen at once, and

such an influence extended over them that they will be attracted to give attention.

Then the words and ideas imparted should not only be sharp and lively, but should be fresh—not dead abstractions, not mere bones, but living truths, put so that they will live in the mind of the pupil. No higher model would we seek than Jesus. He uttered truths that were immortal; but he gave them in a lively form, and associated them with objects and things familiar to the minds of his hearers.

The realm of nature was placed under contribution to him, furnishing vehicles to convey divine thought to human minds. He failed not to use the apt illustration, the awakening question, with a charming variety.

3. EARNESTNESS.—A soul all on fire for God cannot but impress others if its zeal is well directed. The enthusiasm of an impassioned soul, all aglow with truth, is certainly attractive, and must command attention, all things being equal. That holy enthusiasm which the knowledge and love of divine truth imparts, and which the thought of the pains of hell, the joys of heaven, and the precious worth of souls must inspire, is certainly an enviable enjoyment, to say nothing of its power to make impressions for God. The secret of any business is to put *soul* into it.

4. APPROPRIATENESS.—This contemplates suitableness of the lesson in its application to the scholars —a fitness of all its parts to the individual pupils.

There should be a logical arrangement in the lesson, and, of course, some systematic plan for giving it. Nothing is more strikingly noticeable in the teachings of Christ than the wonderful appropriateness of all his teachings. His words were peculiarly adapted to his hearers, and to the circumstances that surrounded him. He applied his words just where they suited best.

It is said Luke xxii. 61, "And the Lord turned and looked upon Peter." It was enough to condemn Peter for his cruel denial of his Master. Indeed all his teachings to the varied companies and persons he addressed, suited exactly their several necessities. This was one of the reasons why the common people heard him gladly.

5. READINESS.—The teacher's knowledge must be at command. Hesitation, stopping to think, or waiting to look into his book to find just what he wants to say is sure to distract attention.

Teaching children successfully admits of no dulness. The greatest readiness of utterance must be cultivated by the teacher, and if he lacks here, his first business is to train himself up to the point of real efficiency in this particular. It will require hard work; but a resolute spirit may overcome the difficulty.

To secure attention, the teachers must not only bear in mind those things which help to prepare him for his work, but he must consider the wants of his pupils. His treatment to them affects his

measure of success. There are three things to which the teacher should appeal.

THE SCHOLAR'S CURIOSITY.—The inquisitiveness of a child should be regarded by the parent and teacher as a hopeful feature. These little inquiries are like so many rootlets reaching out for new ideas, grasping new trains of knowledge that are to build up the mind, give it life, vigor, and expansion. The love for the new and strange are legitimate and wholesome aspirations, of which the teacher must avail himself in securing the attention of his pupils. The human mind is constructed so as to relish, and, indeed, to require variety, if it is to be directed, or its attention gained. Adults are no less fond of what is new and interesting than children are.

Nature appeals to our curiosity in its endless beauty and variety. There is variety in the landscape we enjoy. Hills, valleys, rivers, and lakes, to say nothing of the charms in the vegetable and floral kingdoms, spread themselves in rich profusion for our attention and admiration. God has, in his realm of grace, equally consulted our nature, and spreads truth at our feet, not gathered *en masse* and classified abstractly, but in bountiful profusion, scattered and diversified through his revealed word, clothed in freshness and beauty.

Praise God, Christian teacher, for his rich grace, in giving us the visible, that thereby we may grasp the invisible; that by the known we may be made acquainted with the unknown.

THE SCHOLAR'S CONFIDENCE.—This is a plant of slow growth, and needs careful culture. Guard it with great care. Nurse it tenderly, and allow nothing to hinder its steady growth. Every teacher will know how to value it. Without it, little can be done in teaching; and certainly attention will be wanting if confidence is absent.

The teacher needs the scholar's confidence in his personal piety. His daily walk will strengthen or weaken the scholar's respect for him. How can the teacher plead with his pupils with success if they doubt his sincerity, his character, or his Christian fidelity! His tears are vain, and his words fall lifeless on their ears.

So live, teacher, that you may win the love and unwavering confidence of the precious souls placed in your charge. It will help to secure attention.

THE SCHOLAR'S CONSCIENCE.—As it may be developed, lay hold of it, and appeal to it appropriately. As the moral sensibilities become manifest, the teacher should, by well directed efforts, secure for the truth not only a patient and attentive hearing, but a prompt and hearty obedience. The teacher cannot afford to omit the cultivation of his pupil's conscience. Keen sensitiveness must be encouraged. The higher the sense of right and wrong, the more pliable will be the attention of the scholar.



CHAPTER XXXVI.

SUNDAY-SCHOOL MISSIONARY.

THE Sunday-school that can raise the means and support a live missionary on its own immediate field of labor, will be making a very profitable outlay. The pastor of the church in all probability has his hands full of work, preparing for his pulpit, laboring with inquirers, visiting the members, and attending to the many demands made upon him; and therefore has little or no time to devote to mission work. Assistance in this branch of labor adds to the efficiency of the pastor; the enlargement of the congregation, the prayer-meeting, and the Sunday-school; and is, moreover, a great moral power in any community.

If the missionary can preach, hold neighborhood prayer-meetings, visit the sick, relieve the poor in connection with his work of seeking out attendants upon the church and Sunday-school, he will be doing that part of church evangelization which commends itself to the world and lays hold of the masses more effectually than anything else.

Female labor in this direction may be very profitably employed. A woman filled with Christian zeal going among the people can sometimes do more than a man, so far as practical good is concerned. Her tender, sympathizing heart, her manners and general bearing usually win readily a way for her.

Piety and politeness are not the only qualities needed in the sacred office of bearing the message of salvation to the lost and perishing. The poor and the forgotten, the widows and the fatherless, these teeming multitudes found in the humbler walks of life that swarm about our towns and cities, are to be reached and gathered for Christ chiefly by sympathy and personal effort.

Building churches will not secure the gospel to the masses. Christian workers must bear it to them, and with zeal becoming their mission lovingly press it home to their hearts and consciences.

The working element of a church or Sunday-school may be systematically organized into a mission band, to which may be committed the cultivation of a certain amount of territory surrounding the church or school, each member of the band taking a district as a special field of labor and holding it until relieved by some other member.

The missionary may act as superintendent of this work in addition to his personal efforts on the field. Some such card as the following, placed in the hands of the workers, would help them to understand their duties:

MISSION WORK OF THE

(Name of church or school),

UNDER THE SUPERINTENDENCE OF

.....

Suggestions to Visitors.

1. Visitors will be assigned a district which will be thereafter their special field for Christian labor.

2. It is desired that every family within your district be visited, and a religious influence thrown around them.

3. The object of such visits will be to invite the people to the house of God, to gather them into the Sunday-school, and, like the Master, to "go about doing good"—comforting the sick, relieving the destitute, and, by direct personal efforts, saving souls.

4. Within one month of their assignment, visitors will visit every family in their several districts.

5. After that, they will visit during the first week of each month, every family that will kindly receive a call, a tract, or a religious newspaper.

6. These visits must be strictly religious. Be brief, come directly to your errand, do it, and pass on. Be unobtrusive, courteous, winning in manners, and affectionate toward all.

7. Become acquainted with all the members of a family, and their religious condition, and do good to all.

8. Accompany strangers to the church and Sunday-school, and introduce them to the pastor and superintendent.

9. A monthly meeting of the visitors, for handing in reports and receiving tracts and papers, will be held in the, (name the place and hour,) on the last Friday evening of each month.

10. The second Friday evening of January, April, July, and October will be devoted to the report of the superintendent, remarks from the visitors, and prayer for success in this work.

11. Visitors will make as full and accurate a report as possible, giving such incidents or items of interest as may come under their notice.

Monthly reports may be made as follows:

MISSION WORK—(Name of Church or School.)

The visitor is requested to fill up the following Report and hand it, with a written statement of such interesting facts as may have transpired, to the undersigned, on..... the..... day of..... 187

SUP'T.

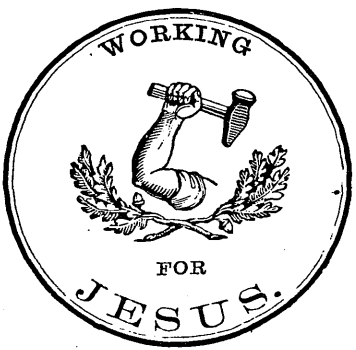
District No....., from..... to....., from..... to.....

		REPORT IN SPECIAL CASES.				
No. Families in this District.....		NAME.	RESIDENCE.	Destitute of a Bible.	Promised to attend what church. No. Promised.	Promised to attend what S. S. No. Promised.
" Tracts distr. the present month.						
" Gathered into Sunday-school..						
" Induced to attend church.....						
" Prayer-meetings held.....						
" Backsliders reclaimed.....						
" Hopefully converted.....						
" United with churches.....						
" Visits.....						
" Temperance pledges obtained..						
" Persons attending this church..						
" " " other Evangelical churches.....						
" Persons attending no church...						
" Catholics.....						
..... *Visitor.*						

Sunday-school scholars can do much to enlarge the school by visiting the district in search for new scholars. Saturday, on many accounts, is the best day in the week for securing the largest success. The missionary may meet the workers on Friday afternoon, receive their reports, explain their work, assign them fields of labor for the following day, and furnish them with papers, tracts, cards of invitation, blank reports, and other useful matter.

An evening spent with all the workers, hearing their experiences on their several fields of labor, would not be amiss. It inspires confidence and new vigor in all really interested in such efforts.

A silk badge may be given to all the workers to wear at their pleasure. Its size may be five and a half inches long and one and a half wide, hemmed at the top and fringed at the bottom, bearing the following inscription and device:



CHAPTER XXXVII.

Hints to Workers.

SEEK for and cultivate personal growth in grace. Prayer is indispensable to true success. Study yourself, the Bible, and your scholars. Never go to your class without due preparation. Study to adapt yourself fully to your work. Pray for and with each of your scholars. Be thoroughly in earnest.

Have proper regard to the laws of health. Your language and your actions should always be courteous. Avoid the use of tobacco, especially in the school. Never trust to others what you can do yourself. Self-improvement needs constant observation. The pastor and superintendent need your unwavering support. Wear a cheerful countenance. Avoid being cross, dogmatic, or dull. Cultivate simplicity in dress and manners. Love will lead where force will fail. Never believe all you hear.

Love the work. Be regular and punctual in attendance. Gain the affection of your scholars. Maintain order. Occupy the time.

Visit your scholars. Aim at immediate conversion of your scholars. Teach by example as well as by precept. Show a personal interest in the welfare of each scholar.

Make but few rules. Avoid loud talking in the class. Promise only what you can perform. Never attempt to teach too much. Keep commentaries out of the class. Be not weary of the work, though you tire in it. Never tell stories to your scholars at the expense of the lesson. Never magnify small offences of your scholars. Always attend teachers' meeting, when at all possible. Be sure to recognize your scholars when meeting them on the street. Always greet your scholars when entering the class. Engage with your scholars in the devotional exercises. Never bring company into your class. Be careful of the reputation of your co-workers. Never ridicule the opinions of your scholars. Visit your pastor and superintendent occasionally. Make your superintendent your confidant in matters pertaining to the school. Interest yourself if you would interest others

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